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MENTAL, DIVINE AND FAITH HEALINGS

THEIR EXPLANATION AND PLACE

J. MACPHAIL WAGGETT

BOSTON
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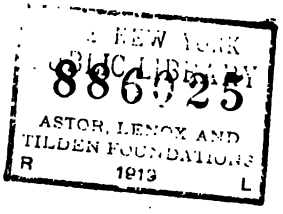

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PREFACE

Following the meeting of an Anglican Church Synod, in Toronto, Canada, in September, 1918, a report of the proceedings contained an announcement that one of the bishops present declared himself in favor of "the appointment of a commission to investigate Christian Science, because of the growth of that denomination."

What is Christian Science? What is the so-termed Divine Healing, Faith Healing, Mental Healing, and the like? Upon what are these systems based? What principles are involved in their operations? Do they express some transcendence above all that is known, or are they but instances of a particularly signal stimulus to Nature's recognized laws? How do they penetrate the hidden lairs of disease? Is their power to effect cures, limited to certain lines? If so, what are those lines, and what is the limit of their effectivity? Can these institutions cure me of this ailment and that?

Such do we find to be every-day queries of a vast host of men and women. Some are even enquiring at this time, concerning the application of the above to the malady of shell-shock.

It is with a desire to give a solution to such problems that this work is presented to the public.

One thing we cannot overlook, i. e., that any investigation of these elements, to be really worth while, must necessarily be of a critical nature, and

devoid of sentiment. It must be established absolutely upon the statement of scientific finding, in so far as the latter bears upon our physical and mental processes, in relation to these particular phenomena.

In this treatise the attempt has been made to hold strictly to this direction. At the same time, a form of description has been used which we trust will cause the substance to be easily apprehended by all readers.

It is not to be anticipated that everything set forth in this work will meet with absolute and universal approval. There are, in the world, few elements to which is subscribed a unified thought. In the realm of our subject there are on the one hand those who desire, because of their own manner of thinking, to interpret everything upon a materialistic basis; and there are those on the other hand who allow no limit to be prescribed to the omnipotence and intervention of the supernatural. On the one hand, one group of thinkers denounce as fakery all the healing assumptions of any religion, while, on the other, another group invest certain branches of the church with a special precedence in this work, before all the arduous penetrations and inquisitions of science.

It is hoped, however, that the object has been gained here of giving a full and sympathetic consideration to all sides of the question.

It is not claimed that a final statement is herein contained upon every point raised in discussion. We are confessedly confronted at each turn with the consciousness that the psychic, or, if we choose, the spiritual domain, is one of those vast seas, upon

the shores of which we are, as yet, but gathering pebbles. Of psychical science we know no more than the simple beginnings.

After all, the value of thought lies in its power to inspire faith and invigorate life. The motive of this compendium is preëminently practical. It is hoped that the contents may be a means of giving direction to the seeker, courage to the despairing, strength to the weak, and to each of its readers a richer heritage of Being.

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MENTAL, DIVINE AND FAITH HEALINGS

Mental, Divine and Faith Healings

CHAPTER I

THE TRANQUIL HOUR

So soft a night was never made for sleep,
But for the waking of the finer sense
To subtle odors, pulses visitings—
To every murmuring and gentle sound
That touch our frames with wings too delicate
To be discerned amid the glare of day.

My dear Laurie,

"On such a night as this."—A mystic voice, born of all that is around me, whispers just now, in my ear, those oft-recited words. I am reclining among the tall grasses. My eyes have followed the cloud-shadows and sunbeams flitting across the lake beneath, until growing fainter and fainter, the phantom-like forms have ceased their mirrored chase. I have listened to the dulcet warbling of the last song-bird, until, drowsy and dull, he has twitted a soft good-night to his mate. King Sol, darting his gilded shafts of gold dust far across the sky, has bequeathed to all nature a tint of opaline splendour. Everywhere, above, beneath,—there reigns supreme a hallowed tranquillity and a peaceful serenity, sug-

gestive of a thought that somewhere, in spite of doubt and fear, life has for each its calm, its reassurance, and its restoration.

Your letter is open beside me. You wish to discuss the sphere of thought in our lives. No subject could be more in keeping with my present mood—musing until I half imagine myself to be losing touch with the world of matter and sense.

I notice you are seeking first a psychic explanation of certain happenings. Very good; only let it be to-morrow, and not to-night, that we shall analyse. To-night I am the child of reverie. Allow me rather, at this time, to give you the particular inspiration of my reflection; I am sure you will be interested; it is a sentence from Maeterlinck—"The happiest man is he who knows that his happiness is only divided from sorrow by a lofty, unwearying, humane, courageous view of life." How comprehensive! I would have such words upon the walls of every drawing-room. A lofty, courageous view of life is, I believe, the only security in our present state. R. W. Service says:

> This Happiness a habit is,
> And life is what we make it.

Maeterlinck's words reveal to us the art of "making" it.

By nature, my own temperament is that of gloom. To-night, depression and courage have alternated within my mind, as if in sympathetic movement with the passing cloud shadows. At last, gloom has given place to the lofty thought—

To that blessed mood,
In which the heavy and the weary weight
Of all this unintelligible world
Is lightened.

And now I am filled with strength and gladness. In such rich possession of spirit I will close my letter and retire; for if while thus, sleep shall kiss my eyelids down, I shall wake in the morning to the sound of music, and go forth with beauty's vision everywhere.

With all good wishes,
Your friend.

CHAPTER II

THE ENQUIRY

"The time has come," the Walrus said,
"To talk of many things."
—Lewis Carroll

No man shall place a limit to thy strength;
Such triumphs as no mortal ever gained
May yet be thine if thou wilt but believe
In thy Creator, and in thyself.
—Ella Wheeler Wilcox

All good things are ours, nor soul helps flesh more than flesh helps soul. —Browning

My dear Laurie,

I am renewing my interest in your letter. You have become suddenly interested, so the composition reads, in the many speculations regarding the so-called "Faith" or "Spiritual" healing. (I am retaining the form of your own terminology.) This awakening of curiosity is attributed to two articles appearing in an English weekly,[1] from which you have enclosed two cuttings. These I will first review

THE FIRST CUTTING

A number of clergymen and doctors met four ye ago, at St. Paul's, to discuss the new movements wh

[1] The *Christian Commonwealth.*

go by the name of spiritual or faith healing. Out of the discussion came a decision to continue the investigation into the meaning and scope of these methods of healing. A committee was appointed, which included the Deans of Westminster, Durham, and St. Paul's; the Bishop of Stepney, Sir Dyce Duckworth, Dr. Stanley Bousfield, Dr. T. B. Hyslop, Sir R. Douglas Powell, Dr. H. H. Tooth, Sir Clifford Albutt, and other prominent medical men and clergymen. The evidence was convincing that "there is something in it." Most of the witnesses connected modern spiritual healing with the gifts of healing possessed by the Apostolic Church, regarding these gifts as long dormant, but never entirely interrupted. . . . A final verdict read as follows: "We thankfully recognize that persons suffering from organic diseases are greatly comforted and relieved, even physically benefited by spiritual administration." . . . The report concluded in the following manner—"spiritual administration should be recognized equally with medical administration, as carrying God's blessing to the sick. Too often it has been forgotten that health, bodily and mental, is capable of being influenced thus."

THE SECOND CUTTING FROM A SUBSEQUENT ISSUE

Has Christianity now no message to the sufferer, save that of submission to the Divine Will? Men need to be saved from their sickness and pain, just as much as from their sins. If the Christian Church sets its face against those who, following the steps of Jesus, ask "Whether is it easier to forgive sins or to say to the sick of the palsy 'Take up thy bed and walk,'—then men and women ill and suffering, will continue to flow into the Christian Science Church, the New Thought Movements, and the innumerable other societies which preach a salvation for soul and body."

So much then for all that. Now back to your letter. Your desire is, you assert, to reach if possible, some more settled view, pro or con, in this field.

And also in connection with this, you would appreciate some detailed analysis of the apparent processes effected within the healing; that is, if there be really discoverable bona fide and trustworthy cases for examination.

Allow me then, my good friend, to say that a discussion of this nature promises me great pleasure. To-day I am writing especially to commend your enquiry in this realm. Travellers in Switzerland tell us of an Alpine Lake where a bewildering phenomenon meets the eye. Here as night withdraws her mantle, and the lingering morning stars step back from view, the shimmering waters become a magic theatre, where guardian peaks put on the glory of the sun; torrents of growing light pour down sleepy glens; glistening crysopas and salient craig step from the dungeons of dark to vistas of light; and, picture adding to picture, the enchanted surface becomes at length a pearly lagoon of floating isles.

Then follows the crowning wonder. Added to the immediate surroundings, mirrored in the kaleidoscopic scene, there juts an outline of remote and snow-capped buttresses, turbaned sultans of fastness, which disclose of themselves no traceable manifestation other than that caught from the depth below: silent and sublime, in some unyielding zone, sleep these unscaled bulwarks of eternity.

And have we not here a universal analogy? How often amid the world's procession of things some slight passing event—some falling to the ground of

an apple—has directed the observing mind to a great principle or law of being which would otherwise have remained totally hidden and unsuspected. May it not then be that we have in these very happenings, which you note, suggestions of some far-reaching, fundamental element of power, the full apprehension of which would be to us of infinite importance?

In addition also to your desire for knowledge, do I commend your scrutiny regarding careful substantiation and analysis. We must beware of excessive liberty in speculation—of allowing the lure of the distant to blind our eyes to the revelation which the immediate, and the immediate alone, offers. In times past, the untutored mind used to fashion a halo about the unfathomed, subtle processes of nature. That which was not comprehended was of an order "supernatural." The tempest and thunder were the "unsearchable ways of God." And in no sphere of activity has this primitive custom been more retained than in the one which is opened up by your present queries. Even to the present day, able and scholarly men, most careful and critical in the study of every other branch of universal operation, will be here hastily dogmatic and presuming,—enthroning with a mistaken reverence the very opposite of that supremely important and vital agency, i. e., scientific investigation.

The result of this has been and is, the presence in the world of an innumerable host of fanaticisms,—lawless mental vagrants,—broken meteors flung from the great body of truth, whirling until red hot with the speed of their own momentum.

Two moods, then, must we maintain—reverence,

and yet sincere questioning. Let us approach the shrine of enquiry with unshod feet, with minds passive to the distant voices. But let us also be careful of the winding aimless labyrinth, evolved from blind wanderings of rash, untested judgments, and traditional unscientific deduction.

With good wishes.

CHAPTER III

THE FAITH CURE IN HISTORY

Thy faith hath made thee whole.
—Jesus

It is from faith . . . that a larger part of all cure arises; . . . The basis of the entire profession of medicine is faith in the doctor, his drugs, and his methods.
—Dr. Osler in *Encyclopedia Americana*

As regards prayers for the sick, if any medical fact can be considered to stand firm, it is that in certain environments prayer may contribute to recovery and should be encouraged as a therapeutic measure.
—Professor James

More things are wrought by prayer
Than this world dreams of; wherefore let thy voice
Rise like a fountain for me night and day.
—Tennyson

My good Friend,

Now the discussion. Your first thought concerns the validity of the "faith" cure. We shall proceed by attempting to gather the inference here of historic sentiment. Quickly we observe that whatever the ground or justification, there has been a long sustained conviction in favor of this phenomenon. The belief originated earlier than the time of Jesus and is ardently supported, as you have observed,

even at this present time. Throughout the Christian era we discover a continued succession of men who claim to have been eye-witnesses of actual healing by faith. In this may be reckoned such names as Origen, Irenæus, Justyn Martyr, Augustine, St. Francis, Luther, Knox, the Moravians, John Wesley, Benson, the "Scots Worthies," the Waldenses, Bengell, Erskine and Bushnell. In fact, the number of such sympathizers is untold. Even during periods when the expressions of faith as a physical restorer have been less conspicuous, there were never wanting men with a firm assurance of its ever present operative power. Said Pope Gregory to Thomas Aquinas, "The Church can no longer say 'Silver and gold have I none.'" "No," replied Aquinas, "nor can she say 'In the name of Jesus of Nazareth, Rise up and walk';" thus Aquinas signified that he accounted the lack of healing as coincident simply with an age of materialism. Ed. Irving (that noble friend of Carlyle, in whose meteoric ministry all London rejoiced,) laments the absence of these works in his day: "For they are but plants chilled by the winter of our evil age, and will blossom again with a returning spring."

From the famous Linzendorf, of the Moravian Brethren comes this attestation: "To believe against hope is the root of the gift of miracles, and I owe this testimony to our beloved Church that apostolic powers are there manifested. We have had undeniable proofs there-of in the unequivocal discovery of things, persons, and circumstances which could not humanly have been discovered, in the healing of maladies in themselves incurable, such as cancers, consumptions, when the patient was in the

agonies of death, etc., all by means of prayer, or of a single word."

Prof. Du Bose, whose careful temperament adds weight to his words, remarks: "Surely there is more to be accomplished than our religion or our science have yet done for the spiritual and the natural ills of mankind, through the mind and the faith of men. On the part of religion may it not be . . . through the absence of a due response of mind and heart, that the truth and the love of God do not work greater wonders in our lives—not only spiritual and moral, but physical also.

Added to this strong sentiment of belief, modern history furnishes us with institutions and movements whose records sound to the unread more like romance than reality.

An account of one of these organizations is given in a publication entitled *Dorothea Trudell, or the Prayer of Faith.* Dorothea Trudell, in the last century, opened a home for faith healing in the Swiss village of Mannedorf, on Lake Turich. Her mother, although living in poverty and obscurity, now occupies, because of her daughter's work, a place in the records of the illustrous Christian Women of the Ages.[1] Dorothea grew up under the influence of her mother's religious training and faith became early with her a natural constituent. Upon reaching womanhood she devoted herself to work among the poor. The recoveries from sickness which apparently followed her prayers led to entreaties that she would open a home for the suffering. This she did. Soon hostilities arose and legal action was proceeded against her. Writing of this she says:

[1] *Consecrated Women.* Hodder & Stoughton.

But a storm was now to burst over the work. In 1856, when the second house was filled with invalids, and the Lord was working mightily, we were fined sixty francs, and were ordered to send away all patients by a certain time. Tho it was the most grievous day of my life, I obeyed the command; but the houses so hastily emptied, filled as fast as ever with the blind, the lame, and the deaf, for whom the Lord did great things. Evil spirits were cast out of some of the invalids by prayer, and the sufferer became instantly free. Many were delivered from the power of darkness which had been exercised over their minds, tho less visibly and outwardly, and received what we consider the highest and best blessing, that of being changed from wolves into lambs.

Later, Dorothea was brought to trial, at the instigation of a physician, for mal-practice. Prof. Von Kopff, Prof. Tholuck, and many others were witnesses in her behalf; in fact, scores bore testimony at the trial that real cures were effected, and that in these the only agency was prayer.

Samuel Teller took up the work at Mannedorf, at the death of Miss Trudell. His father was the founder of a well-known boys' reformatory, near Basle. He had been a co-worker in this home, and with prayers that the gift of healing might be manifested through him, the founder committed the work to his care. The institution has been since conducted by Teller, his sister, and several assistants. There has been no apparent loss of efficacy. The helpers render their services as a labor of love, in most cases in grateful return for the recovery which they have received at this home.

It was not many years ago that the Reverend Archdeacon Wilberforce formed the custom of hold-

ing on Sunday evenings at St. John's, Westminster, a service of intercession for the sick. Many wonderful recoveries are reported as the result of these services.

Contemporary with this, Dr. Cobb founded a "Guild of the Mystic Guest" among his Congregagation at St. Ethelburga's.

And now for one or two specific examples in this field.

The story of the restoration of Philip Melanchthon by Martin Luther is well known. Sickendorf, in his *History of Lutheranism*, gives the account as follows:

> When Luther arrived, he found Melanchthon apparently dying; his eyes were shrunk, his sense gone, his speech stopped, his hearing closed, his face fallen in and hollow. He knew nobody, ate and drank nothing. . . . Luther thereupon grasped Philip by the hand saying—"Be of good courage, Philip, thou shalt not die; give no place to the spirit of sorrow, but trust in the Lord." . . . With Luther's words, Melanchthon was overcome, so that he ate a very little, and thus by degrees he gained strength again.

Joseph Benson, the noted Commentator, is well known to Methodist readers. His journals contain an account of sudden healing in the case of his daughter Ann (Mrs. Mather). The instance was also recorded in the *London Methodist Magazine* and is as follows:

> Oct. 4th. This evening the Lord has shown us an extraordinary instance of His love and power. My dear Ann yet remained without any use of her limbs and without the least feeling of them, or ability to walk a step, or lay the least weight upon them, nor had she

possessed any use of them for upward of twelve months. I was very much afraid that the sinews would be contracted, and that she would lose the power of them forever. We prayed, however, that it would please the Lord for the sake of her three little children, to restore her.

This day a part of my family, and some of my pious friends went to take tea at her house, Mr. Mather bringing her down in his arms into the dining room. After tea I spoke of the certainty of God's hearing the prayer of His faithful people, and repeated many of His promises to the purpose. . . . We then kneeled down to pray, and pleaded God's promises. Immediately on our rising, Ann instantly rose up, and said, "I can walk; I feel I can." Her husband, afraid she would fall, stepped to her. She put him off with her hands saying, "I don't need you, I can walk alone," and then walked three times over the floor. She afterward walked upstairs to her bedroom.

Her own words of the affair were: that when she was brought into the dining room, a little rest was put under her feet, but which she felt no more than if her feet had been dead. While we were singing the hymn, she conceived faith that the Lord would heal her; began to feel the object at her feet, and pushed it away; then set her feet on the floor, and felt that; while we prayed, she had a persuasion she could walk, and was inclined to rise up with her child in her arms; but thinking to do that would be thought rash, she delayed till we had done praying, then immediately rose up, and walked as above related.

Records after this order might be continued at great length; but what has here been given illustrates clearly the emphasis with which history expresses itself upon this declared function of faith.

From your friend.

CHAPTER IV

A BROADER GLIMPSE

My Friend,

In seeking to discover the significance and application of faith-healing, one step is very essential, which is that we investigate the area and extent of its operation.

We do not proceed any more than one step in this direction, however, before we are confronted by what some may consider a singular and confusing phenomenon. We see that the orthodox religious faith, as it is generally understood, does not command absolute monopoly in this remarkable field of cures. There are an unlimited host of physical recoveries from disease which appear identical with those instances classed under "faith-healing," but which at the same time are altogether dissociated from any religious sentiment or influence. We shall turn first to some of these illustrations, postponing theory and speculation until the time when we shall have obtained an all-sided view of our subject.

The following are a few of the group upon which our consideration shall be turned.

A certain young woman entered the Sault Pierre Hospital in Paris with a complication of diseases. She remained an inmate of that hospital from the year 1866 to 1875. (The reference is one which holds a special interest because it was observed and

commented upon by Dr. Charcot, the eminent expert in abnormal psychology.)

The symptoms of the disease were paralysis of the arm and leg; and by contraction of the left leg, a sort of club foot was formed. The muscles of her tongue were so affected that she lost her speech. There was also a contraction of the œsophagus which hindered swallowing. The left eye was almost blind. In an attempt to effect any remedy of the disorders, medical science proved ineffective.

Eventually after her protracted residence at Sault Pierre, it occurred to the young woman that the approach of a certain church festival, attended by certain circumstances, would bring with it a cure for her bodily ills. She was to be taken at a particular time to the church, and so placed that she might be a participant in one of the demonstrations. Upon the fulfillment of the time and circumstances, the patient was seized with a fit of trembling, and, losing consciousness, fell into convulsions. With the lapse of a few minutes such a change had come over the young woman as resulted in a complete recovery to health.

An example of the foregoing nature, and of no mean significance, was related to me by an eye-witness.

A woman, living in an extreme part of Europe, suffered a paralysis which confined her continually to her bed; she also suffered total loss of speech. During this period she heard of visits made by several invalids to a church at Lourdes, upon which visit they received an instantaneous cure of their ailments. She thereupon decided to take this course to a recovery, but was prevented by the intervention

of a relative whose direction was to her law. During the tenth year, however, of her invalidity, this relative died, and the patient in question at once undertook her deferred plan.

She proceeded immediately to Lourdes, where all that she had expected in her behalf became as if by miracle her actual experience, and she who, leaving her native village was borne a mute, to the railway station, turned once again to her house walking in her own strength, and fluently telling in grateful speech the marvellous gifts that had been bestowed upon her.

There is a church in a certain city of Europe, within which there is a stairway which aspires to a great height. This stairway leads upward by a singular ascent. The procession is in the order of three steps upward, followed by two downward. To make this ascent, invalids with all manner of ills assemble from various parts of the country. To them this unique climb is possessed with some association or virtue which miraculously bespeaks health to the sick. And strange as may be the idea, an individual living upon the scene, and of reliable authority, has described to me marvellous bodily healings which she witnessed to attend those so to speak, ups and downs.

There is a church in North America to which semi-annual excursions are made by health seekers, and the interior of which is decorated by an abundance of crutches and other make-shifts for locomotion and comfort, articles discarded there by men and women who had once despaired of any return to physical strength. The incident, upon the virtue of which these seekers rely for health, is to others of

different temperament, altogether a thing without meaning.

The following is a case with which I am familiar. It is perhaps the most striking instance of these phenomenal healings which has come to my notice. It is one worthy of the consideration of any student of therapy.

A man, living to-day in vigorous health, was, fifteen years ago, afflicted with consumption (pulmonary). Every symptom of the disease was manifested. Three physicians were called in. The judgment was that without an immediate change of climate the patient could not hope to live many months; and even with this the disease could only be alleviated for a short time.

At the stage when the case offers for us a keen interest, the victim was emaciated and weak. Every night was passed in incessant coughing; and in spite of extremely hot weather (this being during the month of June) he complained constantly of the cold, and sat the day through by the fire.

One day a peddler of some sort of medicines called with his wares at the house, and observed the sickly appearance of the young man. Upon learning the nature of the illness, the peddler asserted that he could effect a cure, and requested permission to perform a simple ceremony.

He seated himself by the side of the sufferer, placed his left hand upon his own head, and his right upon the chest of the consumptive. Gradually he (the peddler) assumed the form of sleep, then of epilepsy, upon which followed on his part a profuse perspiration. In this state he remained until the inmates of the house became terrified, and one of

the men shook the seemingly unconscious peddler by the shoulder. The latter aroused with a start, and after a sustained stammering, ejaculated the words, "Wipe my face." The medicine man left the house with the statement, "He will be better now. Otherwise the disease would not have had such effect upon me."

That night the young man slept soundly, and, according to his brother's words to me, without once being heard to cough. The next day was foggy and damp, and this individual who had been previously in all weathers requiring to sit by the stove, now went in and out of the house without any seeming discomfort. He regained at once his lost appetite, and his flesh, and passed quickly to full health. To all appearance the intervention of the medicine-peddler, and the throwing off of the disease, were a coincidence.

The only comment I wish to offer here upon this affair is that the sleeping and epilepsy on the part of the operator I would regard as faked, for the sake of creating an impression. The perspiration could be the result of the tension and auto-suggestion to which the man subjected himself.

The striking point is, the event of the extraordinary cure established, up to which point physicians had failed to be successful.

I might refer along this line to another case, the circumstances of which also were accounted by the patient's family. The consumptive was a youth of seventeen. Two city physicians held a consultation upon the condition of the patient, and decided that life could not be possibly prolonged more than three months, and death might occur at any time.

The youth picked up an advertisement of a patent medicine which was claimed to be a cure for tuberculosis. He requested his father to allow him to send for the medicine. Upon receipt of the tincture he was directed (in addition to taking the draught) to a certain regime of massage and bathing. Evidences of recuperation commenced with the adoption of the new programme. At the end of three months, instead of being in his grave, the testimony of appearances was that the disease had been completely arrested. The incident transpired some thirty years ago, and the man is still living and enjoying normal health. On the day on which he sent for the patent medicine, the young man's weight was ninety-five pounds. To-day he pulls the scale at about one hundred and sixty-five.

I do not think the massage treatment brought about the cure, neither did the so-called medicine. Some other explanation must be found.

The only point here again is an apparently attained success, by something, where all known scientifically established methods had been of little avail.

We might mention one of the singular features of the San Francisco earthquake,—this being the occasion, through shock, of the cure of a paralytic who had been a cripple for fifteen years.

A case of melancholia known to myself, and having suffered for ten years, was restored to health by the sudden news of the death of a relative.

A medical friend of mine tells of being in the office of a doctor whose name is famed in medicine throughout Canada, when a man stepped in complaining of lumbago. He recited various treatments which he

had undertaken without benefit. The doctor then commenced manœuvres with the Faradic current, making at the same time a most elaborate display. After some minutes he suddenly stopped, and commanded the man to bend over and touch his toes with his fingers—a feat which he supposed himself unable to accomplish. The command was carried out forthwith, and the chronic complainer left the office cured. When the door was closed, the doctor laughed and said, "I could not have done that without that machine"—which saying meant, that it was not the machine that cured the man.

The question remains for us, what did effect the cure? So far as electricity is concerned, I can safely say that I have applied electricity as a therapeutic agent, two hours daily, through a period of four years; and I am satisfied that this instrumentality is credited with an efficacy in many instances which must be otherwise explained.

I know of an old Irish woman, who sent her hired man to church for a flask of Holy Water to cure her rheumatism. The man did not like brandishing a whiskey flask in the eyes of the priest, and decided to forego the consecrated liquid, and to draw a supply from an old well by the roadside on his way home. He handed his trophy to the old lady, who sprinkled the supposed Holy Water on the affected part, and lo! the rheumatism vanished.

I will offer you a further elaboration of this particular phenomenon, of drugless healing tabulated by a writer Ennemoser.[1] I do not know what credence you may wish to give to every detail of the statement. That I shall leave to your own judgment.

[1] Quoted by Dr. Hudson, *Psychic Phenomena.*

Such a record will aid us as we seek to avoid narrowness in outlook, since it cannot, at least, be regarded as utterly without foundation. And indeed there is probably little of the contents that might necessarily be regarded as outside the realm of probable facts.

Ennemoser writes:

Saint Bernard is said to have restored eleven blind persons to sight, and eighteen lame to the use of their limbs in one day at Constance. At Cologne he healed twelve lame, caused three dumb persons to speak, ten who were deaf to hear, and when he himself was ill, Saint Lawrence and Saint Benedict appeared to him, and cured him by touching the affected part. Even his plates and dishes are said to have cured a sickness after his death! The miracles of Margaret, Katherine, Hildegarde, and especially the miraculous cures of the two holy martyrs, Cosmos and Daminus, belong to this class. Among others, they freed the Emperor Justinian from an incurable sickness. Saint Odilia embraced in her arms a leper who was shunned by all men, warmed him, and restored him to health.

Remarkable above all others are those cases where persons who were at the point of death have recovered by holy baptism or extreme unction. The Emperor Constantine is one of the most singular examples. Pyrrhus, King of Epirus, had the power of assuaging colic and affections of the spleen by laying the patients on their backs and passing his great toe over them. The Emperor Vespasian cured nervous affections, lameness and blindness, solely by the laying on of his hands. According to Coelius Spartianus, Hadrian cured those afflicted with dropsy by touching them with the points of his fingers, and recovered himself from a violent fever by similar treatment. King Olaf healed Egill on the spot by merely laying his hands

upon him and singing proverbs. The kings of England and France cured diseases of the throat by touch. It is said that the pious Edward the Confessor, and, in France, that Philip the First were the first who possessed this power. In England the disease was therefore called "king's evil." In France this power was retained till within a recent period. Among German princes this curative power was ascribed to the Counts of Hapsburg, and also that they were able to cure stammering by a kiss. Pliny says: "There are men whose whole bodies possess medicinal properties,—as the Marsi, the Psyli, and others, who cure the bite of serpents merely by the touch." This he remarks especially of the island of Cyprus, and later travellers confirm these cures by the touch. In later times the Salmadores and Ensalmadores of Spain became very celebrated, who healed almost all diseases by prayer, laying on of the hands, and by the breath.

Greatrakes cured at first king's evil by his hands; later, fever, wounds, tumors, gout, and at length all diseases. In the seventeenth century the gardener Levret and the notorious Streeper performed cures in London by stroking with the hand. In a similar manner cures were performed by Michael Medina and the child of Salamanca; also Marcellus Empiricus. Richter, an innkeeper at Royan, in Silicia, in the years 1817, 1818, cured many thousands of sick persons in the open fields by touching them with his hands. Under the popes, laying on of the hands was called "chirothesy."

From the foregoing examples we might ask the question, "What relation exists between these incidents, seemingly separated from religious cults, and religious faith-healing? Is there any actually direct association with the elements of religious faith, or are the records just given merely haphazard hap-

penings, slips, so to speak, of a cog, a readjusting of some misplacement by accident, as have been known to occur in other realms—and thus leaving faith-healing to be still regarded as a unique and unparalleled element?"

Our present treatise demands, however, that we allow to pass no phase of this phenomenal healing; for it is only by a survey of the whole area that we reach a definite understanding regarding any one of its expressions.

A thorough and compensating study of religious faith-healing must from the first be regarded as one effected by a multitude of tributaries. We must search out carefully the destructive and constructive agencies of bodily health. We must know much of the bodily functions, their manner and degree of response to influences which build up or tear down. We must discover what paths are adopted within the bodily organism, as these processes for good or ill are carried out. Thus, in seeking to know by their fruits or effects the inner inherent nature of the healing forces, we shall have, as data in hand, what derangements have been present, what developments have occurred, what runaway tracks have been barred, what excesses have been diminished, what need supplied, what new streams of vitality have been poured in.

Before entering fully upon our work of investigation, there is one observation which I should like to make as a preface, which is that in all these cases of phenomenal healing, which are the subject matter of our interest, there is invariably present one distinctive element as common to all, namely, a psychic abnormality of some nature, or, shall I say, a per-

verted mental attitude. The human mind, acting incessantly upon the body for good or ill, bears the similitude of a vast river, with streams breaking away from time to time at many digressions—some falling into a grooved channel, others thrown aside by some obstacle or upheaval, deflecting them at an angle from the main body. As these waters break away, the physical surface of the earth is defaced and torn.

Since this great mental stream has then been discerned as holding an underlying influence in the aberrations affecting our present study, we shall turn our attention first in its direction. We shall observe the character of the bed over which it flows, the channel through which it pours, the manner in which its waters are thrown into vagrant paths. This done, we shall proceed to a survey of the physical defacements which exist either as causes or effects of this wandering. From thence proceed to the silent operations of, and our inferences regarding the source and character of the great invisible Life-giving agency.

Yours with all regards.

CHAPTER V

CONCERNING IMAGINATIONS—A WORD OF CAUTION

The term, "imaginary sensations," is too loosely applied. Its designation is unjustified; it only irritates the sufferer, arouses his antagonism, and undermines his confidence in the judgment of his advisor. He knows the sensations are there.

—Walton . . . in *Why Worry?*

Dear Friend,

Now I will furnish you with a little side-reading. It is a proposition from the Eddy Church.

All is mind. The spiritual senses . . . deny the testimony of the material senses. In Divine Science there is no material mortal man. There is no material sense, matter is inert, inanimate, and sensationless,—considered apart from the mind. . . . Soul is the only consciousness which cognizes Being. The Body does not see, hear, smell, or taste.

How is that for a paragraph, "fearfully and wonderfully made"? It suggests a bottle of pop—lots of fizz, not much to drink. Yet some there be who are apparently able to "cognize" it "a well of water springing up into eternal life." This vat of verbiage is supposed to be philosophy. That point we will leave; life is too short to quarrel. We may concede it a place as a philosophy half-told. The

hands, let us say, are the hands of Esau. But if each "Scientist" were at liberty to pursue the whole story, of which "Science and Health" is but a one-sided attempt, his views might become modified. Indeed, one of Mrs. Eddy's most reverent but more cultured disciples, writing a learned apology of over 700 pages, makes this acknowledgement, "The first reading of 'Science and Health with a Key to the Scriptures,' leaves the impression, in spite of much which is strikingly beautiful and true, that there is a prevailing tone of incoherence, contradiction, illogicality and arbitrary, dictatorial assertion, with no regard for the evident fact, either in the realm of objective nature or of history."

Along this line, enough said. Probably you are regarding the foregoing effusions as preliminary to a letter on Christian Science. But things are not what they seem.

My object is defined as follows. In certain circles we hear now and again the question raised, whether pain be a reality or an imagination. It has occurred to me at this juncture that such a query, in some form, may have assailed your mind. I am taking a side issue, in passing, to touch for a moment upon this phase. Unless you have a decided conviction regarding the magnitude of this entity, any research connected therewith will lack something of importance and interest.

The whole morning, then, has been spent on an illusive endeavour to impale some sentence as a starter in this direction of thought. At last I have corralled my expression. It is set in the opening paragraph on material sense.

Let us return: "There is no material sense, matter

is inert, inanimate and sensationless." This scintillating suggestion of something is the given security for the ultimate denial of the existence of pain. Its grandiloquent content is of a varied adopted parentage. Christian Science culled the sentiment from a Dr. Quimby, a magnetic healer. The magnetist attracted it from a vague group of speculations floating nebulously abroad, and dropping here and there into attempted philosophies. To discuss the statement here is not worth while. A certain school, called subjectivism, gives us at once a helpful suggestion in this direction. Subjective philosophy elaborates the contention that the vital concern to us can never be the one of the nature of matter and the world about us; but rather must it be—"How do we think and feel about these suppositions?" An occasion on board ship suddenly rises vividly before me, an event during which I proposed two alternate requests to a companion. "Either leave me alone," I asked, "or throw me overboard." Maybe then there was no material sense. I will not argue.

One unyielding tyrant, however, holds me fast. It is a mental aura that at the time I possessed decided thoughts and feelings. I "thought" the boat put too much expression into her abysmal descents; and I felt, with our young friend in the Christmas Carol, worse than fifty stomach aches. As to the exact, proper, technical tabulations of such states of consciousness, I did not at the time stop to scrutinise. Even yet I would not be dogmatic. Do your own labelling. You may, with the psychologist, call them response to stimuli. Or with Mr. Dooley, mickrobes; or with the illusionsists you may deride these assassinating obsessions as imagination. Neverthe-

less, if you inherit them as I did, you will feel moderately uncomfortable. For the present moment, being possessor of a limited vocabulary, with a far-reaching embittered memory, the simple postulating of *pain* suffices me. Indeed, I declare myself rather taken with this nomenclature, as a representative wording. Its bourdon vibrates with a tenebrious hint of something suspiciously mean, thus expressing my poignant, revengeful sentiment. Further, I judge the noun an apt medium of conveyance, when I wish the world to understand, and shed with me a tear in my misery.

Here my chronometer says for this letter, "Time's up." The proposed discussion has not proceeded far. To-morrow we will start anew, with a fresh breeze and a rolling sea, and having satisfied ourselves regarding the propriety and validity of our term, Pain shall be our subject from the very mooring out.

Sincerely yours.

CHAPTER VI

THE ABNORMAL SYMPTOM

Part I—The Mental States and Disease

My dear Friend,

Reflecting upon the transitions which occur within our ever-changing experience, have you ever wished with me that they might be conducted by some method more gentle than that which is usually common? Imagine for instance, an individual, elated to one of life's ecstatic rapturous moods, rudely seized by fate's superstrenuous hand and relentlessly hurled from thence into an abyss of sudden darkness and horror. Or again,—folded in the arms of gentle Morpheus—he is remorselessly startled by the jangle of a bell which tells him that another day with its toil awaits at his door. Or yet again, to give a reference personal and concrete, more than once, wandering irresponsibly abroad, my head has encountered some solid material projection in a manner so impressive that I have been separated completely from the philosophic speculations of a whole week.

Against all such drastic forms of frolic do I rebel. Since changes and diversions must, however, transpire within our moods and circumstances, I have framed my conceptions of what their modus operandum ought to be. I would have the movement from

one state of being to another, set to the smooth flowing rhythm of a rippling stream of poesy; to the mellow sighing of an Æolian harp; or I would suggest the lulling sensation of a gentle forward motion, as if drawn through vistas and airy spaces by phantom forms, half fairy, half swan.

Here is the occasion however of this jeremiade. There has been to-day brought to my memory, an incident, during which one of these violent jars eagerly solicited my attention.

There reigned one of those quiet evenings in which the lover of nature despises and rejects the busy haunts of men, that the eye may rest upon the commingled graces of shifting colour and glimpsed distances. According to a frequent habit, I had sallied forth, and was resting upon an elevation that punctuated an undulating line of verdant foothills. Little did I apprehend that this was to be a night of nights. The air was limpid, rare, eloquently translucent, as if prepared and commissioned to greet one of those sunsets so strikingly peculiar to the West—sunsets that flame and languish in a vast and violent profusion of beauty. At the edge of the far-reaching panoply, where fretted heights silhouetted against a sombre sky some rosy finger was already turning an azure blue to a delicate crimson. A few moments more, and violent conflagrations of lavishing red, insufferably bright, were leaping upward from those fang-like cliffs, massive turrets beyond which a world might have been consuming in the kilns of immeasurable infinitude. Everywhere, broadcast, the ruddy light now flooded; striking virgin peaks, purpling inviolate valleys, staining with growing blushes sleepy-leaf and velvet petal, and

glorifying the extensive panorama with a wasteful splendor of blendings and combinations which, once seen, could never be forgotten. Nor was this all. In the distance across the plain to the South glistened that phenomenon of the heated surface, that delusion of the traveller—the mirage. The horizon, a long black streak, swam in a dazzling milky haze, which ebbed and flowed—a gossamer sea. I watched the line as it deepened and became again fine, as it broke intermittently into fantastic forms and shapes, into every outline of architectural grace, until dissolving magically away, it blended as one with the tremulous atmosphere.

How I mused. I wondered what hand had thrown aside the veil, and revealed the glories of Paradise! whether the world of things, of supposed grim realities, were not a mere illusive dream,—until—a rattlesnake!!! Involuntarily, I had thrown myself backwards, my heart was throbbing like a trip hammer. Was there in reality a rattlesnake near? No, of course not. Full well too I knew no such thing could be. An old timer there, I was aware that these reptiles were as foreign to the place as were Kohinoor diamonds. I had however glimpsed a movement in the grass at my feet; and like an electric shock, an apprehension of this hideous creature had convulsed my whole bodily frame.

I must have sworn off musing forthwith; for at the end of my homeward journey I realized that my mood had suddenly assumed a practical turn. At every step my brain was racked with this strange problem. Why should the motion of a tuft of grass bending in the wind occasion this sudden mental ter-

ror, with its physical shock and pain? and that when my reason contradicted all occasion of fear!

I recalled that I had once lived in a territory frequently haunted by the rattler, but between that time and the described moment, a considerable period had intervened.

* * * *

Not long ago, a publication interviewed twenty-five hundred persons, and found that they had over seven thousand different fears.

* * * *

It was nightfall when I entered my tenement. Lazily, I threw myself upon a couch. From the spent sunset, lagging rays of light, soft and tenderly luminous, crept through the drooping vines that festooned the window and, stealing into the room, gave to the interior a sparkle of mottled opalescence bewitching to the eye. Half relentingly, the exquisite hues faded to a dull monotony. Over my consciousness now crept a shadowy vagueness. My environment was receding—receding as if pushed by an unseen hand into the distance. Farther and farther it moved, leaving me—poised in clouds. Beneath and about me, spread a vast panorama. Another moment, a tremulous ripple of wavelets, and a broad clear lake, bore me upon its bosom. The spectral grandeur was a world seen mirrored there in dazzling brilliance. Whether I were looking upward or downward upon the enchanted scene, I could not be assured. A long range of giant upheavals with jagged edges slept against a quiet background

of bluish grey. Along gleaming fronts cavorted and frolicked fleece-like rolls of thick white mist. In lower altitudes torn shreds of clouds, weaklings in the chase, trailed their black shadows across a picturesque landscape, darkening its surface like an army of men. As the billowy masses of moving vapor would break and spread, bastions of cones and pinnacles swung out—mimic ruins of castellated ramparts and crumbling pyramids—like islands set adrift in a foggy sea. In spite however of the unsullied magnificence, the indifference of a blissful coma meanwhile held me locked in its arms. And how long I might have remained in that state I know not, but for an arresting voice. Facing about, I beheld the face of a fellow dreamer, a time-worn, weather-beaten sage; with pensive eyes that gleamed from deep hollows, he gazed alternately at the water and at me. Bewildered as to whether he or I were the intruder, I kept silence while he continued with words. "Consider," he extenuated, "the glorious mystery which is present, the simile of the human mind. Nor think this miracle of magic to be the sum of all that is. The images upon the shimmering surface are the things of the present moment only; transcient airy phantoms are they, here at mid-day, fleeing with departing sun; satellites all-absorbing in their meridian of effulgence, but born and dying with the caprice of the hour."

"Strike out now," he continued, "with the oar. It will tide us to the greater depths; to elements permanent and determining the achievement and storage of the ages." And thus it was, as we moved, I discerned the depth beneath growing vaster. But it was to my surprise, so limpidly clear was the

water, that we were floating upon the surface of the lake, and not soaring thro empty spaces of air. At the bottom of the lake lay canals, shining slabs, rocks and pebbles sometimes grey, sometimes white. To these the distance must have measured seventy feet. "Here below," interjected my companion, "you may now behold time's building process. These canals, once grooved by gentle but increasing waters, became as they deepened the master of their makers, and will henceforth eternally control their direction and motion. Thus is it with your mind and mine. In the depths are the great instincts and impulses by which our lives are unconsciously determined. Once, in the story of the life-growth, these were weaklings scarcely discernible,—born of action upon action, thought upon thought unremittingly repeated along a distinct path. Now they are become the fundamentals of our being. Compared to them, present incidents are but as the breeze ripples, already half-dying upon the glassy surface."

As he spoke, my eye was arrested by the sight of a huge boulder, large as a house, which to all appearance had broken from its moorings and was climbing rapidly upward towards our vessel. An exclamation of fear escaped my lips. The sage sat perfectly calm and collected. "Do not be disturbed," he enjoined, "the seeming elevation is but an illusion, and we are far from the reach of danger."

We floated on and the massive object lowered again, with that same subtle glide which characterized its rise.

"Such phenomena," continued my instructor, "are of frequent occurrence. They are the fear appre-

hensions, which at intervals rise within the mind. Deposits, impressions, memories, are they of a long past revived to consciousness by some association or reminiscence. The only imminent danger or harm is the nervous shock which their startling recurrence occasions."

Here a noise aroused me. Half-dazed, I observed the opening of a door. It was my host! I had not been away from my room.

What a day, with its experiences, waking and dreaming, had this been, and with this result—a wonderful inspiration thrilled me. I would seek more earnestly to discover how far our fear and pain conditions may be after all, states and elemental structures within out mind.

Loyally yours.

* * * *

Every ugly thing told to a child, every shock, every fright given him will remain like splinters in the flesh to torture him all his life long.

—*Fear*, p. 226, Mosso

If the mind can cure the diseases, which by dreading them it has caused during adolescence, it can do much.

—Stanley Hall

* * * *

Musing upon the words of my companion, I must have again fallen asleep. Suddenly a hand upon my shoulder aroused me. Our boat was at the shore, and I was directed to leave it. In silence we walked along, amid massive crags, until we came to a broad open sea. Standing where the surges almost touched

my feet, I was contemplating the unique clearness of the waters, when I was again addressed. "Follow me," exclaimed my strange monitor, who had set himself to climb the steep slope which ascended from where we stood.

"There is yet much," he enjoined, "I would have you learn."

The lucence of the sea, with its cloudless sky above, was in strange contrast to the conditions which we were apparently to enter. The face of the slope was in places dull and charmless, and the height was shrouded by a gauzy mist. Where the waters touched the foot of the mountain-side, singular phenomena were taking place. From time to time jets of water rose into the air as if thrown up by some explosion beneath their surface. In the vicinity of these sudden manifestations I noticed that the waters assumed alternating tints, and that substances of various orders lay upon the sandy shore. At a distant point children were bathing, heedless and indifferent to what appeared to me as portending danger.

As we were about to leave the sands my companion made entries in a book of notes. Looking upon the page lying near me, I beheld a chart. It marked the zones of the sea before us, as they might be, dangerous and otherwise. There were points marked at which disturbances were disposed to occur. Others there were, marked as areas of perfect tranquillity. Making our way upward there was but scanty path to follow. There were suggestions that at some time the waters had lifted themselves to the farthest heights. Everywhere were scattered residue such as where a sea has swept, first

depositing and then casting up on its tides organic and inorganic matter. To my friend these deposits were evidently of interest. Frequently he would pick up parts of the remains of a tree, examine it closely and then, peering further down, would hold a microscope over portions of the soil beneath. Observations were made in the book of notes. At length we reached a level upland. It's extent I could not see; for this was hidden by the gauzy curtain which encircled us and shut us out from every part of the world about. Upon the level the unexpected met my notice. At some distant time various forms of life had abounded. Shells, as if remaining from some sea, strewed the ground; many-colored pebbles and specimens of fossilized vegetation were spread like a gorgeous mantle. From underneath rose quiet springs of water. In this were caught that surface material, which, cracked by winter frost and summer sun, and now ready to dissolve, were borne in shallow aqueducts to the slope.

Within a few minutes I was seized with a sudden fear. A sensation at my feet gave me an apprehension of the instability of our position. When I spoke of this my companion pointed me to what appeared to be a dense column within the sheet of mist. Turning myself toward it, the man suddenly seized my arm and, with a warning of caution, informed me that the denser mass was a sheet of over-hanging smoke; that beneath it was a hollow crater in which lingering volcanic fires still smouldered. Other marks of the operation of a stern nature tattooed an adjacent surface. The heavens at some time had been vehemently opened; for an inundation from which all debris had been swept suggested a cloud-

burst. From the spot a channel had gorged its way to the sea below.

Here, on the upland, I came to a knowledge also of the cause of the disturbance on the otherwise placid waters beneath. The mountain was a storehouse of diversified chemical substances. The alkalis of the volcanic and inorganic strata were constantly being fused with the dissolved acids that obtained. With these also many other compounds were formed as they straggled down the mountain slope; and at the foot of the crags where the substances met in all their complications, there were combustions, rendings of the earth and ejections of missiles.

I was transfixed in an awe of wonder. My fellow wrote incessantly in his book of notes. This being the end of our journey the book was placed in my hands with permission given me to read. The jottings contained were in outlined divisions. There were four pages, each one under a special title. The geographic areas of our day's encountering since leaving the boat were named in terms of time. The open, clear sea, the mountain slope, the uplands where lay the deposits of bygone centuries, and that department where Nature still reminded us of her ancient powers, were respectively under the following strange words—To-day, Yesterday, Days of Infancy, and the by-gone ages.

Perplexed by this categorical arrangement, I asked, "Will you enlighten me on the meaning of these pages?"

"This," was the reply, "is all that you may obtain a still greater glimpse of the mysterious laws of human life; you here see four landmarks, and four

times; these are the complements of our mind. There are four distinct realms or expressions within and by which life is operated; each one of these has its special function and form of activity. To the unskilled there may but exist one unified panorama; but to the acute eye the outlines of demarkation here shown cannot be unobserved.

"First of all, note the characteristics of the upland. This is the point to commence our study. You see the marine deposits. Evidently, at some time the sea had tossed its waters here. In succeeding ages, as these subsided, the slope became the repository of the drift. Now, after ages more, a man standing where the surges lap the shore, may behold the edge of the upland, but nothing of the broad level which stretches beyond. This explains to you the significance of the 'times,' which, commencing with the sea, read recedingly, 'To-day, Yesterday, and Infancy.' The life story of a man reads thus: the upland is the first denotation of his mind. Here are deposited all the first materials of the memories of childhood's early years. Images and visions of men and things, concepts of words spoken, and actions performed, are gathered.[1] With the passing of the years the lifting forces subside, the flow of the waters recedes, gradually the deposits of the upland are left behind, and lower and lower down the slope are imprinted the marks of lagging tides.

"In the final setting of age a placidity gazes upward toward a steep, the outstanding parts of which are still clear to the eye; but the upland on the distant height presents only a ragged fringe, and the

[1] Termed by some scientists, "the subliminal Self."

great store of memories lie as part of the hidden beyond."

"And that," I reflected sadly, "is all of life."

"Not by any means," came the answer; "the significance of these things is yet to be unfolded. You observed that the deposit on the upland was not in a static condition. Parts of it were being constantly freed from the rest, and were carried down the slope. With this a great influence upon the soil of the mountain-side was made, because of the strength of the substance of the former. Some of the streams give a rich fertilization; some carry forces of destruction. Thus that which is seen is being irresistibly and inevitably made and re-made from the region of the unseen. Even to the very depths beneath do we see these influences, in the convulsions and disruptions of the sleeping water. In fact this may be said, that these elements, which appear to have been forsaken and ignored, are of all most active, most extensive in their field of action, and the most marked in giving form to all that is.

"Let me at this point stop to emphasize the importance and significance, the vast bearing and lasting effect, of this upland of first memory deposits. It is perhaps impossible to over-emphasize here.

"You have observed a phenomenon of age, how a man will fail to recall the affairs of yesterday, but will be spontaneously aroused at an expression of what transpired fifty or sixty years in the past. Of how some individual, having set aside his mother tongue far behind, and apparently forgotten it through disuse, has with the failing intellect of approaching death, broken forth in all the freedom

of its vernacular. You have heard one remark as some casual sentence has been presented, 'Where have I heard that before?' Another, attesting that when about to decide upon a particular course of action, a strange vision has arisen before his eyes, or an unknown restraining voice has sounded in his ears. You have seen an individual to become suddenly aware within himself of a strong sentiment or attitude with regard to some object or element, a state for which he can offer no explanation; the thing has never been reasoned out by him; no pros or cons have been brought forth to decide its estimates. The only consciousness is that some unseen influence projects him in that direction and compels him to regard his attitude as the only one tenable.

"These are all examples of precipitations from the upland memories, falling into the open awareness of To-day. Nor are they more than a mere suggestion of the extensive tabulation which could be framed.

"The manner of these precipitations is widely varied. Some seep down the drooping range so quietly that their introduction into conscious being is scarcely to be perceived; their immediate presence attracts no particular attention. Nevertheless they incessantly compound with the surface soil to make or mar, and the latter is accordingly made good or bad, for the seeds of life's fruition. Probably this group represents a number of influences, which may probably have entered the child-plain unobservedly, and it is only in the gathering of the correlated units into the mass that they become operative.

"Such a compounding of early deposits merging to-

gether, and then spreading themselves broadcast into mind fertilization and life influence has been accorded a name by the mental scientist, which name is 'The Complex.'

"Other properties there are which are borne downward in a definite stream, clear and unadulterated; in separate and single ideas their unity and identity is apparent. Their path, however, meanders serpent-like through the debris of the mountainside, as if diverted by every encountered twig, and lags into consciousness like a delinquent schoolboy. These are the pets of the poet and dreamer, whose minds are a screen upon which are cast, as they sit and muse, fantastic images of every shape. Then next are the twin brothers of these, identical in their characteristics, but breaking into the open day with a directness as if the very moment of their rebirth had been timed, their course, so definite and direct as to suggest that either Nature or some event had prepared beforehand and opened up an inadvertible course. Such are the results of a mental shock, which at the first moment of their being may have been small, but which finally revive themselves within the consciousness in a manner most distracting and agonizing.[2]

[2] The realm of abnormal fears abounds with illustrations of our point in observation. A man of my acquaintance suddenly, and to his surprise, found himself unable to walk across a well-used path; each time he approached it, for no definite apparent reason, a sudden fear seized him, and his limbs were paralysed. Upon relating the circumstance to his relatives, it was revealed to him that at the age of three, he had been led to such a spot by his mother. For a few moments the mother had released her hand-clasp, with which act he had been convulsed in a frenzy of terror. The sensations of the aforesaid incident returned with the particular environment.

A young woman I have met is hypersensitive to an absurd

"Added to these are the more vehement manifestations, stirring up the turbulence of the very open sea.

"Such signify the manner in which the mental seepings or ejections, when abnormal, outstep their realm, and project themselves into the physical organism. Thence are convulsions, tremors, and every fearful agony of the body; disorders which, because of their obscure cause, baffle the skill of the physician;[8] although they are known to have been cured

degree. She cannot bear the least criticism from her friends and she lives in constant fear and suspicion of this. She has a dread of animals and cannot be reconciled to regarding them as other than objects of terror. The beginning of all these fear-symptoms was at the age of three when she was told by a short-sighted individual that some animal would catch her and kill her. There is no family weakness connected which could be offered as an explanation of the timidity, and the temperament of the child was definitely changed at the time in question.

[8] Ellington Bruce relates of a woman of sixty who was subject to periods of extreme nervous attacks. Generally, these would assume all the forms of insanity. Tracing her history, it was discovered that at the age of five years, she had seen an insane woman, raving wildly, taken from her home. For months afterwards the five-year-old child was repeatedly saying to herself, "I wonder if little girls go mad." After a critical and thorough test, it was clearly seen that the disease at sixty had its origin in childhood.

Bruce, *Mental Healing.*

Professor Mosso writes:—"Every ugly thing told to a child, every shock, every fright given him, will remain, like minute splinters in the flesh, to torture him all his life long. An old soldier, when asked what his greatest fears had been, answered me thus: "I have only had one, but it pursues me still. I am nearly seventy years old, I have looked death in the face I do not know how many times, I have never lost heart in any danger, but when I pass a little old church in the shades of the forest, or a deserted chapel in the mountains, I always remember a neglected oratory in my native village, and I shiver and look round, as though seeking the corpse of a murdered man which I once saw carried into it when a

by some undefined and non-academic process—such as, by certain individuals, have been called magic, by others miracle, by others imagination and by others faith."

"Then," I remarked, "I may infer that there are many disorders of health which, while they appear to be immediate and physical, are really not of such a nature. You would regard them as having a distant origin, and the characteristics of that origin being an abnormal mentality."

"That is so," was the reply.

"This means, then," I again interrogated, "that the remedy for such ills must lie in the correction of the affected mind-state, or, in other words, to change the manner of the invalid's thinking."

"Precisely," said my monitor, "and——"

Here sounds startled me. I had been dreaming. This strange vision, however, was not without value.

Since that day I have often reflected upon the manner in which our life attitudes and emotions are things born of simple incidents and relations which have unobservingly entered and influenced our being.

It has been, for instance, my good fortune to spend much time in the presence of wild mountain scenery. My earlier boyhood days were by the sea. With this were associated the joys of my childhood glee. After a change of locality from the seashore to the mountains, it was the former which incessantly appealed to my sentiment. As to the mountains, there were moments of poetic enthusiasm

child, and with which an old servant wanted to shut me up to make me good."

Fear, p. 226.

when I contemplated high orioles and minarets, russet hues of slope and eminence, glittering white lines of falling water. But just as frequently was I possessed with a spirit of rebellion. Then these prolonged ranges would be metamorphosed into huge ruminants with broad backs, stretching across the earth, caring nothing about the ills and woes of humanity. Gazing sternly at them I would exclaim, "Speak, you cruel monsters, why don't you speak?"

But the sea! Its white spray on the shore bordering a transparent green; in the distance boiling upward, twisting and turning like hills in the eddy of a flood. What a world of grandeur revelled in its recalled image.

To-day this is all changed. As now I stand by that turbulent mass of billows, I am reminded of the many of my kin that it has so recently engulfed in its jaws. Its incessant ebb and flow are the restless rising and couching of some wild feline. I behold in imagination an enclosed tiger, stretching its shining length in the sun; then waking from a dull stupor to lap its broad limbs; next lashing itself into a rage; writhing with hideous groans, showing its glistening teeth, springing at its caged bars and howling in mad fury. "Ah, yes," I retort, "your heaving sighs,—what a gentle friendly purr do they at first feign; but how you would break my body; devour me, flesh and bone, and wipe the scarlet foam from your jaws as if nothing had occurred."

And with melancholy morbid feelings, I thereupon retreat from its precincts.

Thus for better or for worse, for joy or for grief, for pain or for comfort, do events and associations leave their indelible mould upon our memory; and

whether we know it or not, we are daily sensing and regarding life's encounterings through the eyes of what the past has made us.[4]

[4] A purely scientific statement of this phenomenon is set forth by Morton Prince as follows:—

"When we speak of the content of consciousness we have usually in mind only the focus of attention, meaning thereby those elements which are vivid—of which we have vivid awareness. Whereas, we know that besides these there are other conscious elements of which we are only dimly aware. These constitute the fringe of awareness, a sort of twilight zone. Into this the vivid region of awareness shades.

"Now it often happens that technical investigation reveals in this twilight zone conscious elements, derived from the setting of past experiences, which not only contribute to, but may be the chief elements in, the egocentric meaning of the idea. Indeed the content of this twilight zone may furnish the explanation of the view-point, previously inexplicable, towards an object.

"And going still further we find an ultra-marginal zone for which there is no awareness at all—a true coconscious zone, and in this, too, according to my observations, we find elements of meaning. . . .

"This search necessarily leads us into the subconscious part of the setting from which meaning is derived. As I have said, only a relatively small number of elements of antecedent experiences can enter at one moment the content of consciousness to become meaning. There must always still remain below the threshold of consciousness many subconscious dispositions deposited by life's experiences, and organized with the idea—all forming a dynamic psychic whole. . . .

"We may use the analogy of the hidden works of a clock to represent this subconscious mechanism, while the chimes, the hands and the face would represent that which is in consciousness. Though the visible hands and the audible chimes appear to record the time, the real process at work is that of the hidden mechanism."

The Subconscious Setting of Ideas, Journal of Abnormal Psychology, Vol. XI, No. 1.

Part II—The Physical States and Disease

Our sincerest laughter
With some pain is fraught.
—Shelley

My dear Friend,

Seated high in my gazebo, I gaze to-day down upon the broad plateau beneath, where the world of men and women suffer and writhe. Among the many vulture-like forms which dart upon these weaklings, I behold the emissaries of that monster, "Pain."

The attacks and sorties of these latter assailants I have followed, until, to my eye, their classification is no longer one, but three. To carry out the military figure, they may be symbolized by the ancient war regime.

First, an advance of spies. Second, the great fighting army. Third, the plunderers following up the fray. The first are seeking some locality where trouble may be commenced. The second are enduring the actual poignant experience of evil. The third are establishing themselves upon what the second have placed within their reach.

Or waiving the figurative, in plain words, these many agonies which locate themselves within the physical and mental elements of the race appear to admit of three possible groupings.

A clear apprehension of our subject matter under these divisions will help us in the pursuit of our goal. I have ventured, as has been hinted, upon a heading of the orders as follows:— (a) pains of "after-image," (b) pains, "bonafide," (c) pains of apprehension.

The significance of this arrangement will become evident as we proceed. For the present it gives me a working hypothesis, well borne out, for the establishment and illustration of a theory regarding the faith cure.

Our business is now to discover something of the real bearing upon our lives of these conspirators, and enemies of human happiness. Such a quest involves a scientific analysis of each type; their source, their property, and their extent.

To this work we will now proceed.

We have often heard it said that pain should be regarded as a signal, giving warning that something is at fault in some part of the body. My contention would go beyond that, so far as to say, that where pain is present, it is there as evidence of a mechanism already in gear, in attempt to correct the fault, or to ward off the invader of the health.

This mechanism is the nerve-organism, thrown into tense resistance, after the order of a muscle rigidly contracted upon the act of pushing away any near obstacle.

Pain, then, beheld in this light, would not be regarded as an entity having its location absolutely at the one point at which it is sensed, but rather as something reaching a much vaster area, being maintained along a path with some of its parts far removed from the focus of awareness and attention. If, for example, I should bruise my finger, I might imagine that a half-inch court plaster would cover the whole range of the disturbance; whereas that supposed range would be but a small portion of the far-reaching complication involved in the incident of my suffering; within that complication there

would be created suspended states of physical contraction and tension, as if with a conceived object of resisting, or throwing off some foreign intruder.

The foregoing observations, then, would lead us away from the thought that pain has been a spontaneous, primal, or independent creation as the instrument of some special end; they suggest it to be, rather, of the order of a result, an evolution from some prior creation or process, a late expression into which a primitively established exercise of self-defense has passed. Forms of action, persistently repeated to a certain length of time for some special purpose, do not in general become inactive with the passing away of the particular demand. The order is that they become instincts, or involuntary functions. Then, with the procession of time, and its constant creation of new surface processes of life, these former habit functions recede into the mechanisms of the inner chambers of Being, becoming, as they do so, associated with certain emotions; or, being cognizant only to the mind as the emotion itself.

To say nothing of the long evolution of the species, the aforementioned phenomena may transpire even within a very few years of an individual's life. For example, during a brief study of music, my mind became at one time so obsessed with the piano-practice of the musical scales that the recognition of a tonic note would compel me, even when away from a musical instrument, to mentally run through the gamut. At the age of ten, after about two years' study, this procession of notes would haunt me for an hour at a time. At the end of about another year, I remember that the very thought of a musical scale produced within me an emotion of

indescribable irritability. This sensation may have resulted probably from an unrecognized subconscious carrying of the rhythm, or from the responsive attempts which I used to make to expel the obsession. In either case, the significance is the same. The beginning was the practice of a musical scale; the ultimate outcome a distinct sensation or emotion.

Let us now formulate our working hypothesis, which is: that "Pain is the final expression of an age-long process; that it is a sensation accompanying a state of tension; that this tension has its seat within the nervous system, and is a manifestation of an attitude assumed by the developing species in the exercise of self-defence." Whether this tension may now have in all instances any practical utility, does not concern us here. That may be left for others to discuss. The only matter for our consideration is the question of its presence and its accompanying features.

I will now proceed to a three-part elaboration of this hypothesis. First, the association of pain and tension, second, the area of this element, third, the manner in which it has found its place in animal life as an adoption of the self-preservative impulse.

The first of these three assertions is very obvious to all. It is the testimony of everyday experience. We are all aware of the agency which attends the spasmodic affection generally termed muscular cramps; of the poignance which arises when a bodily sinew is put to over-exertion; of the neuralgias which arise in connection with eye-strain, or with any exercise of sustained, fixed attention.[5]

[5] "The feelings of strained attention in the different sense-organs seems to be only a muscular one produced in using

Regarding the second phase, the participation of the nerve-organism here is well-marked. Its alliance with pain we have experienced too well in such a simple thing as the extraction of a tooth. One demonstration of the muscular contractions existing as sequences of preceding nerve-states is offered by the following experiment.

If one of the large muscles of a frog's leg be cut away with its attached nerve, and an electric current be applied to the nerve, the muscle will be seen to contract. If this stimulus be kept up for a considerable time, eventually a state of continuous tension will result, called tetanus. But if the nerve be dissociated, or the location of attachment of nerve and muscle be poisoned with curare (Indian arrow poison), no muscular contraction will occur.

Regarding the first two steps of the hypothesis, the elaborations of these given above are probably sufficient for our present purpose; upon the third, however, a broader discussion is required. It may be at once judged that an examination of the progressions within the development of tension and pain, from their initial to their present stage, offers some revelation concerning their nature, and with such revelation before us, there should be further deducible, some light concerning the laws which to-

these various organs by setting in motion, by a sort of reflex action, the set of muscles which belong to them. One can ask, then, with what particular muscular contraction the sense of strained attention in the effort to recall something is associated? On this question my own feeling gives me a decided answer; it comes to me distinctly not as a sensation of tension in the inside of the head, but as a feeling of strain and contraction in the scalp, with a pressure from outward in over the whole cranium, undoubtedly caused by a contraction of the muscles of the scalp."

Fechner, *Elements of Psychophysic*, II, 490.

day govern the appearance and disappearance of pain observed in the plane of human experience.

Let us commence, then, according to the plan which all science should follow, i. e., with the "first-at-hand" facts, that we may be decided upon what are the great principles involved in our research. Four common observations may be used.

First, let us imagine ourselves walking in a grassy field. Suddenly we come upon a rattle-snake. He is also immediately aware of our presence. Naturally his first instinct, with that of ours, is one of salvation. There are for him two possible courses, either to flee from the danger, or to attack. If the distance between us be great, he will probably take the former resource. Otherwise he is likely to attack. His manner in this would be that of striking. But before the stroke, there would be certain preliminaries, the noting of which is of importance to us, namely, his body would assume the form of a coil, and, at the same time, a tense rigidity. This contraction would be the first reflex or, given manifestation of the sense of fear on the part of the reptile, the first attitude of self-defence.

Second, take a frog from which has been removed the higher brain centres, the intelligence lobes, so to speak, and observe what activities may be set up in the absence of the frog's consciousness. Place a covering of acetic acid upon his side, and await results. Presently the leg of the same side will be drawn toward the body, and a movement of the limb will be conducted over the acidated skin as if in a conscious attempt to remove the foreign substance. Whatever may be inferred regarding the origin of the unconscious defence, it is clearly evident that

a harmful presence evolved a physical contraction.

Third, think of the action of a person whose hand comes in contact with a heated stove. There does not occur any deliberation as to whether the member should be withdrawn. Instantaneously there is a convulsive jerk, the hand is thrown back before the subject is aware of what he has touched.

Fourth, I am reclining (let us imagine) in a Park. A three-hundred-pound circus manager comes shuffling along, surveying the geographic possibility of a grandstand. He decides to appropriate my foot for use. At once this insulted member attempts a struggle for freedom. If the fat man persists in retaining his "conspicuousness" within the sphere of my consciousness, he becomes suddenly the honored recipient of a simultaneous jibe from my two hands, my head, and perhaps my free foot.

Here, then, we have evidenced a quadruple gradation of one particular principle, i. e., a self-defensive movement enacted in the form of some tension or contraction. For whether conscious or unconscious, simple or complicated, the purpose and fundamental nature are in each case identical. With the first instance, that of the snake, the response to danger, is aroused in bulk from, rather than along, one particular segregated area or branch. In the second, that of the frog, the presence of a particular injury, calls up, without any co-operation of intelligence, the reflex of tension. The agency also of the resistance has here passed over from a bulky to a finer and more sensitive substance, and which has the propensity for reaction upon a physical injury, with the exactness of a machine.

The third instance, that of the contact with heat,

in the case of a human individual, brings us to a stage of keener sensitiveness and more violent response.

The fourth, in which all the members of the body are involved, expresses only a greater complexity within the reactionary system, with a sympathetic movement among the individual parts.

What then have we to gain from these observations? The inference is that there is a very apparent relation between these elements of self-preservation, physical tension, and pain, and that we are thereby justified in directing our energies to a more detailed and clearer apprehension of their developmental history.

How have our modes of activity first originated as part of our life? "For the fulfillment of some purpose," you may suggest, "the adaption of means to end." But we cannot be certain, however, that this has been the general process. Rather than an inner adaptation, the first formative agent appears to have been an outward compulsion or limitation; that is to say that any movements or modifications appearing among the first forms of life were such as were imposed upon them and made inevitable by the strength of the limiting obstructions about them. These life forms, further appearing through many generations under identical conditions, were likewise subject to the same impositions and modifications. Then, as they passed on from their original form of being, it was along the path of these compulsory modifications that they came to a differentiation or a new identity; so that when the particular form finally reached a stage of intelligence, it found itself, so to speak, a creature of defined and discriminate

modes of bodily activity. These modes it took for granted, and rightly so, to be the operations or instincts by which life should be maintained.

What I wish to be gathered at this point is that our instinctive habits and impulses are not to be in any way regarded as haphazard things, selected at will and at any time; that they are movement paths along which the race has been forced, by the conditions under which it has, since its beginning, persisted.

Our next step, therefore, is to glance at the earliest states and activities of the species, and their particular relations without them. From a knowledge of these activities, we may be able to penetrate, analyze, and relate the modes of reaction occurring within the living being of to-day.

The study of biology demonstrates to us that resistance entered upon the stage with the very first manifestations of life-development; that the initial interference from which it suffered arose in such a manner as to make this at once the manner of self-preservative action. To live, it was necessary to grow; but growth soon found a barrier of limitation imposed upon it; and from these conditions without and within evolved a state of tension. The germinal membrane, when first formed, represents a capsule filled with a large number of small cells. These cells are then nearly round, and lie in layers in simple contact with each other. But in a short time, as these cells grow, their shape is altered. They become pressed together by the resisting capsule which contains them, and they are distended into a hexagonal form. No one doubts that the change is due

to the pressure rising from the limit placed upon them in their attempted extension.

Characteristics of this phenomenon may be observed without the aid of a miscroscope, in many forms of plant life. If, for example, a pea be placed in water and allowed to germinate, the following feature may be noted. One of the stalks springing from the seed, called the plumule, will not rise directly upward as is the rule in plant growth, but will take the form of a curve or a loop resembling a piece of string held with the two ends drawn together. This is because both the root and end of the stalk are clasped and held in prison, so to speak, by the two halves of the pea.

The same feature is to be observed in the frond of a fern. The fern, as is well known, curls up when young. It looks as though it might have assumed its shape after having first been flat; but this is not the case. During the first phases of its life its structural nature imposes a limit upon the ends of the fern so that their development is arrested. The central frame of the plant resents this restriction, and persists in its progress by raising itself outward in the manner of a curve.

And now this element of limit and pressure which is imposed upon the cell life, and the rising plant, demanding from these either an attitude of resistance or death, has been, as their structural forms indicate, the persistent attendant of the bodies of living mammalia. For every organ of the body takes its growth in the form of a curved elevation of its substance.

Even up to the very highest expressions of de-

velopment or creation, this principle has persisted. For what do we see in the fully formed brain of man but an undulated group of ridges! And are they not the result of a process such as has just been described! The surface of the brain, expanding beneath the skull, comes against the restriction of the frame-work and, meeting such an obstacle, assumes in its development the form of these folds, known by the term of convolutions.

Let us then stop once more, to inquire into the significance of our findings. It may be stated thus: From the commencement of the story of the life-species, resistance and tension have always been associated with the maintenance of its existence. So much as to make it worthy of an instinctive manner of action in all subsequent environment of danger.

Let us now divert our path for a time by turning to observe the marvelous steps by which life has proceeded from its first very simple form to its present wonderfully-made state. Some little illustration may be afforded in the instance of the acorn and the oak. The story of this majestic tree is the story of long and complex development from a small round seed, an object possessing in its display nothing of the outspreading characteristics that are afterwards to be made manifest. So also must we think of the history of the mammalia, its distant expression existing first as a small cell, "sans everything" of that elaborate structure which gives it identity to our mind to this day.

From such a primitive outline the life-form assumed and persisted in a course of modifying symmetry, continuing to the eventual appearance of

the trunk and speading branches—the body with its sprawling appendage of limbs.

Nor were these visible additions to be all that should result. With each new element breaking from its identity with the main body, there grew correspondingly a greater exposure to injury. One part of the frame might be unknowingly brought or left to harm because of the reason of the creature's concentration being directed to some other part. Thus grew contemporaneously the need of some system of self defense, which, for the sake of the preservation of the species, must be adequate to the emergency.

Among the demanded characteristics of this system, occasioned by the bodily extension, would clearly be sympathy and elaboration; sympathy, because of the weakness of each novel branch in seeking independently its individual protection; and elaboration, because in unity of several parts in aid of any particular one lay the strength and security of the whole. How helpless, for example, would be your hand or mine caught in a steel trap, if the communication of harm were not at once transferred from the imprisoned limb to the consciousness, so to speak, of the other bodily members; or if again these members should not be enough in sympathy to offer assistance to the victimized part.

In a most wonderfully skillful manner, Dame Nature, working silently and without cessation alongside this new demand, constructed a vast hidden network, delicate in fibre as the thistledown, infinitely multiple in its complexity, and delegated to a special commission. This network has become known as the nervous system, a sensitive form from

which no part of the bodily frame-work is aloof. Professor Angell uses the following explanation:—

> Comparative anatomy reveals to us the history of the development of the nervous system throughout the ranges of animal life. It shows us at one end of the line organisms of amazing structural simplicity, like the unicellular amœba, and at the other end of the line creatures like ourselves, whose anatomical complexities defy adequate portraiture. . . . Nervous tissue appears to be simply a specialized form of protoplasm which has taken unto itself and specialized to a high degree what is in some measure, no doubt, a basic property of all living tissue, i.e., irritability and conductivity. . . . At a higher stage in organic life sensitivity and the capacity to produce movements in one part of an organism by means of stimulations applied to other portions of it, is taken over by the specialized tissue which we designate the nervous system.[6]

Nor would this system be complete as a means of defence, were the communications left to run up and down the various branches in a haphazard manner. The work therefore was carried a step further. At a definite point was created a centre which resembled, in relation with the body, the fortress of a battlefield, where every warning of danger is received, and from whence apparatus are directed into motion, for quick defensive fire. Within this structural centre, called the brain, communications are recorded from any part of the frame-work, and by its operation, responsive communications are redirected, in aid of the area of injury. To again quote Professor Angell:

[6] Angell, *Chapters from Modern Psychology.*

It will appear at once upon a moment's reflection that if each sense-organ were thus connected with but a single muscle, the actions of the organism would be extremely limited in number, and highly stereotyped in character. In order that there may be a reasonable flexibility in response, there must be some device whereby any given sense-organ may be brought into connection with any particular muscle. This result is achieved through a kind of switch-board system in the central nervous structures.

The data or influences which led up to the final creation of this communication centre have been explained by a modern writer in the following manner:

This complexity was not reached all at once, and so the brain as we know it in man must have passed through a very long developmental history, constantly adding to its already complex mechanism, and demanding also a corresponding complexity in all the structures associated with it. . . . When we consider this more carefully, it is probable that it is the increasing complexity of the peripheral portion that is the exciting cause of the formation of the brain, with all its complex arrangement, by means of which the stimuli received from the outer world are received, duly recorded, and acted upon.[7]

And again the same writer refers to the peculiar manner of obtaining food, and the special exposures to danger as being associated with the appearance of particular organs in the animal.

Howbeit, the system is there; it is the presence of this which is in my hypothesis regarded responsible for the possible sensation of pain.

Let us again, at this point, take up the hypothe-

[7] W. D. Henderson, *Biology*, The People's Books.

sis with the object of more fully discussing its parts. One statement within it is the "occurrence of contraction within the nervous frame-work, set up by the impulse of self-defense"; and another statement declares the accompanying sensation "to be that felt or defined as pain."

In discussing the former of these two phases we may remember that tension and contraction have been shown to have obtained incessantly alongside the developmental impulse, throughout the moulding periods of the species.

A second analysis manifests to us what we might naturally expect, that as the form became capable in its growth of the direction of movements, certain of these movements should be an exhibition, or expression, or copy, of the persistent, age-long attitude which had preceded them. That is to say, that circumstances which once created a state, would now, with a freer direction of the animal, create a corresponding movement.

This reaction may be first observed, for instance, in vegetable life, as under the influence of chemotropism. If a plant, with its soil, be placed in such a position as shall allow the soil to be removed from the extremities of its roots, to any great extent, it will be found that the exposed parts will gradually assume a manner of contraction, bending themselves backward until they have escaped the area of dearth and reëntered the life-giving substance.[8]

[8] "We have seen that plants as well as animals respond to stimuli. The chief difference between the plants and the animals is that in the plant the sensitiveness is more or less diffuse; in the animal the perception of the stimulus is localized, and there are centres to which these stimuli are trans-

Contraction as an immediate activity in self-defense is early observed in animal forms capable of expressing it, and presents itself on planes where there may be little or no consciousness connected with the operation.

"Rhizopods," says A. Riehl (according to Engleman's observations), "retract their pseudopodia whenever these touch foreign bodies, even if these foreign bodies are the pseudopodia of other individuals of their own species, whilst the mutual contact of their own pseudopodia is followed by no such contraction." As the species proceeds to the higher forms of conscious activity, these movements pass over to the part of a constitution of reflex activities; that is, they are activities which take place first within the nerve system, set up without the direction of the upper consciousness, acted in mimic or primitive impulses, and accompanied by the same blindness. When the presence of danger is suggested, the nerve tissue becomes the creature of certain states; and that not only without the wish of the real consciousness, but sometimes even against the desired directions of the latter.

It is here that the phenomenon assumes for our study its significance, finding its relation to states of abnormality and disease. We detect its presence in the form of activities which have their oper-

mitted. The animal analyses the stimulus there, and the reaction is caused by a stimulus generated at this centre. In the simplest case the cell which receives the stimulus also reacts, but in the most multi-cellular forms the receiving and reacting elements are distinct. In the higher types of animal life this is complicated by the addition of other elements, and also by the fact that the response may be a conscious or an unconscious one."

W. D. Henderson, *Biology.*

ations within the bodily organism, and finding in reality, through these, its later expression. The contractions may now take place even with such a violence, as to present the form of a convulsion upon a very slight appearance or presence of harm. We read of an incident in which a dog was thrown into a sort of epileptic fit by a bone being drawn across the floor by a thread which he did not see; the manifestations being, of course, the intense jerking of the bodily nerves, throwing themselves blindly into action, as if in attempt to avert the danger.

This reflex symptom is maintained in the constitution and life of the human individual. Its exertions may be modified according to degree of stimulus, but it is constantly an element within the bodily expression, and is liable, when danger, real or imagined, threatens our well-being, to make the creature the subject of excessive discomfort and poignance; this reflex may itself proceed to the degree of being the greater evil present.

A modern work on War Psychoneuroses speaks of this sustained reaction as the fixation of the terror thought in connection with any calamity, and regards it as the blind impulse of the self-preservation instinct. Thus, in treating the symptoms which may make their first appearance after the "shock" patient has reached the rest camp, the writer says:

> The instinct of self-preservation, which, at the moment of shock, restrains the abundant emotional reactions, changes its rôle, so to speak, and becomes an effective cause of fixation and of the persistence of the emotional attitude. The restraining bridle-rein of self-preservation being no longer present, this fixation is in active operation whether it is concerned with the dis-

sociation of personality, with a weakening of the mental syndrome, with the imaginative power of the individual, or with the tendency of any idea of a neuropathic subject, which has an emotional aspect, to become crystallized. Thus, becoming fixed in the mind, the emotional attitude tends to escape from conscious control and to reach the depths of the unconscious. This generally occurs rapidly, and the objective symptoms of emotional origin are the more deeply rooted the older their inception.[9]

And Dr. Hughlings Jackson explains the epileptic seizure occurring in the human organism after the following manner:

The loss of consciousness in epilepsy is due to the most highly organized brain processes being exhausted and thrown out of gear; the less organized (the more instinctive, reflex nerve, or blind) processes, ordinarily inhibited (held in check) by the others, are then exalted.

And Angell writes:

Experiments of a highly ingenious character have been made upon animals showing that the active progress of digestion may be almost instantly checked by a slight shock or fright or by other depressive emotions; whereas agreeable emotions stimulate these activities to a more vigorous performance. . . . On the whole, then, there would perhaps be as much evidence tending to show that from a practical point of view bodily changes follow upon mental ones as that mental ones depend upon those of the body.[10]

[9] Dr. Roussy, *The Psychoneuroses of War*, 1918.
[10] *Chapters from Modern Psychology.*

This reference points out to us clearly the inherent disposition of the nerve system; which is to respond to every disturbance with an unlimited tension and resistance. . Not only does it take the advantage of an absence of the higher, regulating consciousness, as in the above illustration, but will even exert itself at times so violently as to depose this more recent and intellectual overseer, itself in turn ruling the body at will.

The reflex tension, in its milder forms, may be repeatedly observed to rise spontaneously under the influence of the most common events adverse to physical harmony. C. Lange, a Danish physiologist, speaking of a subdivision of the motor-apparatus, namely the involuntary or organic muscles existing in the walls of the blood vessels, says: "These muscles and their nerves, forming together the 'vasomotor apparatus,' act in grief contrary to the voluntary motor apparatus. Instead of being paralysed, like the latter, the vascular muscles are more strongly contracted than usual, so that the tissues and organs of the body become anæmic. The immediate consequence of this bloodlessness is pallor and shrunkenness."

Note also the manifestation of this phenomenon operating alike within the pulmonary system, as described by Professor J. Henley. Writing upon what he terms the "Natural History of a Sigh," he represents our inspirations as the struggle between the white muscles and the lungs, which seek to narrow the calibre of the air-tubes, and the red muscle of our skeleton, ribs and diaphragm. He observes:

In the normal state the latter easily conquer, but under other (unhealthy or harm-threatening) conditions,

they either conquer with difficulty, or are defeated. . . . The contrasted emotions express themselves in similarly contrasted wise, by spasm and paralysis of the unstriped muscles, and for the most part alike in all the organs which are provided with them, as arteries, skin, and bronchial tubes. . . . It is a remarkable fact that the depressing emotions like fear, horror, disgust, increase the *contraction* of these smooth muscles, whilst the exciting emotions, like joy, anger, etc., make them relax. Contrasts of temperature act similarly; cold, like the depressing (or contracting); warmth, like the exciting emotions. Cold produces (by evoking the reflex action), pallor and goose-flesh; warmth (quieting the reaction), smooths out the skin and widens the vessels.

These illustrations are no doubt sufficient to support our contention, namely, that states of physical tension are set up within the nerve system, in the presence of threatened harm. That these states are remnants or copies of the movements of the bodily members of primitive life, appearing as activities directed toward bodily preservation.

The foregoing may then be summarized as follows: That resistance was concomitant with the first moulding of the life forms; that it became the first form of activity in bodily defense. From that, it passed over into a reflex instinct within the nerve system, and is present to-day among all the higher creatures with any apprehension of harm.

We may turn again for a brief glance at the association which this element holds with pain. We have already noted the discomfort sensed within a muscle when this is made for a long time to suspend the heavy weight, or to sustain any vigorous resistance. The accentuation of this sense occurring

under the circumstances described in this chapter, may be inferred from the following circumstances:

First, from the many complications which the nerve-arc is required to start simultaneously in action. This laborious task must demand an excessive degree of tension, as compared with that set up in any single muscle. Second, we know as a law in physics that, up to a certain point, sensitiveness and sustained resistance are augmented within a body according to the degree of tension imposed upon it; the relation of the stimulated nerve-arc to this effect is very apparent.

And third, the effort at resistance must always be augmented per a certain ratio of the fineness of the material resisting. Here, then, we may call to mind, also, the minute substance of the nerve-arc as compared with the mass of the bodily sinew. These considerations are enough to bring to our recognition the close connection which must obtain between acute pain and the violent nerve-contractions which occur within our bodily frame.

Let it be understood that I have been using the term "pain" to signify the general symptoms of disease, the latter being the most easily illustrated by this means. Where there is actual bodily injury present, as in the case of a wound or fracture, inflammation, cancer, tuberculosis, etc., I term the accompanying sensation the "bona-fide" pain. This type of disorder may be dismissed from our study. It does not come into the area of faith healing, since what is required is that some physical disorder be rectified. This is the work of the physician or surgeon.

When the discomfort is occasioned by the pres-

ence of threatened harm only, I term the sensation the "apprehensive" or "after-image" pain. These are the types which belong strictly to our field of investigation, since the disorder is occasioned really by an abnormal mental concept, rather than by any actual physical cause.

Having then arrived at some conclusion as to how some mal-health symptoms may arise, we shall now proceed under the heading of the two latter terms, to enter the field of our research, the operation and efficacy of the faith-cure.

CHAPTER VII

THE CO-ACTIVE EXPRESSION OF THE MENTAL AND PHYSICAL STATES IN DISEASE SYMPTOMS

Part I—The Apprehension Pain

The worry cow would have lived till now
If she'd only saved her breath;
She feared the hay wouldn't last all day
So she choked herself to death.

There's no foe like fear.
—Service

The thing which I greatly feared has come upon me.

The element which I wish first to bring before our consideration is the so-termed apprehension Pain. It belongs to the trouble-anticipating order. In an analysis this abnormality is with difficulty differentiated in nature from the After-Image. Its location and expression resemble that of the last-named. The dissimilarity between the two lies chiefly in the manner in which they take the occasion of their rise. The After-Image presents the nerve-organism as "once bitten, twice shy." Where it is present, the subconscious mind is refusing to believe that danger is past, and compels the nerve-centres to hold themselves in resistance, and so in tension. The Apprehension Pain is present as the result of a contraction established as in self-defense by the same

nerve-organism, in which circumstance the disease or bodily interference is in threat only—appearing upon the mind's horizon as a probable invader of the individual's security. In many instances of the trouble the danger never approaches within gunshot range, and the anticipation is an absurdity; but this fact does not affect the more vital circumstance, which is, that through the channel of the mind, concentrating upon the dreaded calamity, the health states are affected; the mental or bodily elements assume the symptoms of either this disease, or some other serious condition.

Upon one occasion I ventured upon the construction of a parable, which I here give:

A certain nobleman employed a youth with whom he entrusted the care of his son. It was the duty of this servant to protect the child from all danger, and to instruct him generally in the ways of life. In time, this heir growing to manhood, there was born to him a son. Of this second child also, the same servant was appointed guardian, and he also (the son's son), in the years of maturity, adopted the judgment of his father and grandfather, and appointed for his son also the trusted and now aged guardian.

But here an unfortunate issue evolved. Decrepitude, in the natural course of things, overtook the venerable servitor. With the happening of events the situation was rendered pitiable and confusing. First, the old man fell upon blindness; and second, his mind ceased to appreciate the changes which time had brought about in the environment of his charges. His mind would revert incessantly to the days and conditions when he was first employed by

the deceased nobleman. (For in those early years, the forests surrounding the palace had been frequented by wild animals; there had abounded, also, many swamps and pitfalls, which altogether made the grounds to be of a dangerous character. But in the time of the guardian's age such perils were no longer present.)

This failure to comprehend the actually present conditions, with the continued reversion to the times of peril, gave rise to daily distress. To the old man, every approaching footstep was that of a bandit; every rustling among the trees was the lurking of a wild animal; and no out-door sally taken by the boy alone could mean any other than certain death.

The apprehensive servitor was himself, as a result, in a state of constant and painful agitation. And although the youth, with the father, knew full well the needless anxiety, they in turn came to suffer also. It not only gave them misery to see the terror of their enfeebled monitor, but further, his unwavering insistence upon the prevalence of peril led them at times to doubt their own judgment, to be shaken in their sense of security, and even so far as to lose themselves to their environment, and to themselves take on, in spite of their eyes, the veritable ungrounded agitations and tremors of their guardian.

This parable is an exact allegory of the fostering of the human race. As has been shown, the subconscious, or animal, or instinctive mind has been throughout the development of life, its ever alert guardian. It has been the impulse to growth,

and the restraint in the presence of peril. Upon its faithfulness depended the preservation of the particular physical life-form. But with the march of the race, the minor dangers have grown fewer, and the elements of defense more prolific. Along with the organs of sight, hearing, etc., has evolved a higher intelligence, which looks out widely upon the world and sees it as it is.

At the same time the good old policeman, i. e., the instinctive mind, has fallen into a dimness of sight. He is aware fully of his duties. He knows that it is his part to stir the impulses, to signal a warning of danger,—but his activities are often needlessly and blindly pursued. Often he throws the frame into a tremor, when the higher intelligence would insist that the presence of actual danger is impossible. But so persistently often is the warning sent out along the nerve-currents, that the intelligence itself doubts its own eyes, becomes obsessed with the suggestion of what might be, defers its judgment, and the whole frame collapses.[1]

[1] "We have seen that the graver the peril becomes, the more do the reactions which are positively harmful to the animal prevail in number and efficacy. We already saw that the trembling and the palsy make it incapable of flight or defence; we have also convinced ourselves that in the most decisive moments of danger we are less able to see (or to think) than when we are tranquil; . . . that the phenomena of fear cannot all be accounted for by selection. Their extreme degrees are morbid phenomena which show an imperfection in the organism. We might almost say that Nature had not been able to frame a substance which should be excitable enough to compose the brain and spinal marrow, and yet which should not be so excited by exceptional stimulation as to overstep in its reactions the physiological bounds which are useful to the conservation of the creature."

Professor Mosso, *La Peura*, App. 295.

A striking manifestation of these phenomena may be gathered from the animal world, where the higher intelligence is less expressed and the lower consciousness more in command. An account of a young gorilla, reported in the International Scientific Series, runs:

He very much disliked strange noises. Thunder, the rain falling on the skylight, and especially the long-drawn note of a pipe or trumpet, threw him into such agitation as to cause a sudden affection of the digestive organs, and it *became expedient* to keep him at a distance.

Professor James writes:

If we abruptly see a dark moving form in the woods, our heart stops beating, and we catch our breath instantly before any articulate idea of danger can arise. If our friend goes near to the edge of a precipice, we get the well-known feeling of "all-overishness," although positively we know him to be safe, and have no distinct imagination of his fall. The writer well remembers his astonishment, when a boy of seven or eight, at fainting when he saw a horse bled. The blood was in the bucket, with a stick in it, and, if memory does not deceive him, he stirred it round and saw it drip from the stick with no feeling save that of childish curiosity. Suddenly the world grew black before his eyes, his ears began to buzz, and he knew no more. He had never heard of the sight of blood producing faintness or sickness, and he had so little repugnance to it, and so little apprehension of any

"In fact, the teleology of fear, beyond a certain point, is very dubious. . . . A certain amount of timidity obviously adapts us to the world we live in, but the fear-paroxysm is surely altogether harmful to him who is its prey."
James *Psychology*, Vol. 2, p. 418.

other sort of danger from it, that even at that tender age, he well remembers, he could not help wondering how the mere physical presence of a pailful of crimson fluid could occasion in him such formidable bodily effects. . . . One who has already fainted at the sight of blood may witness the preparations for a surgical operation with uncontrollable heart-sinking and anxiety. He anticipated certain feelings, and the anticipation precipitates their arrival. In cases of morbid terror the subjects often confess that what possesses them seems, more than anything, to be the fear of the fear itself.[2]

Another illustration, somewhat differing from the former, of the subconscious apprehensive guardianship, is given by C. F. Taylor.

A patient called at my office one day in a state of great excitement from the effects of an offensive odor in a horse car she had come in, and which she declared had probably emanated from some very sick person who must have been just carried in it. There could be no doubt that something had affected her seriously, for she was very pale, with nausea, difficulty in breathing, and other evidences of bodily and mental distress. I succeeded, after some difficulty and time, in quieting her, and she left, protesting that the smell was unlike anything she had ever before experienced, and was something dreadful. Leaving my office soon after, it so happened that I found her at the street corner, waiting for a car; we thus entered the car together. She immediately called my attention to the same sickening odor which she had experienced in the other car, and began to be affected the same as before, when I pointed out to her that the smell was simply that which emanates from the straw which has always been in stables. She quickly recognized it as the same, when the unpleasant

[2] James *Psychology*, Vol. 2, p. 457.

us a start in that direction,[5] demonstrating the presence of this *direct* reactionary principle. "An educated man (G. H. Meyer) told me once that on entering his house one day he received a shock from crushing the finger of one of his little children in the door. At the moment of his fright he felt a violent pain in the corresponding finger of his own body, and this pain abode with him three days."

The taking on of part symptoms of an environing disease, may be often witnessed. Dr. Bernard Hart[6] quotes the case of a patient suffering from severe attacks of vertigo in which an analysis of the disease showed that the symptoms were entirely the results of suggestion or association. The environing disorder was that of chronic ear-disease, suffered by his father—an affection which is often associated with vertigo. Another instance published is that in which a nurse attending a case of cancer became the victim of an acute pain, the bodily region of which corresponded with that of the cancer area in the patient.[7]

Nor is the setting up of the identical symptoms and distress of the dreaded disease an uncommon thing. The subconscious would appear to set up against the idea the nervous tension, distress, and chemical reactions, that it offers as against the physical inoculation of the disease.

Professors in medicine have often found it necessary to warn students against imagining themselves the victims of the disease they were studying. A case is actually recorded of a professor who falsely

[5] *Psychology*, Vol. II.
[6] *Psychology of Insanity.*
[7] Batten, *Relief of Pain.*

concluded that he had developed Bright's Disease. Under the misapprehension he lost his appetite and gradually failed in health. It was only after a most critical pathological examination and the emphatic assertions of his colleagues regarding his delusion, that he became persuaded of the mere apprehensive order of his trouble.

I have read of a young man who consulted a physician because of an overdue susceptibility of fatigue. The physician said he would write him the next day. The man received a letter stating that his left lung was gone, and his heart seriously affected. Thereupon he rapidly became sick. In twenty-four hours he took to his bed, thinking that he should never rise from it again. A lung affection had already become distressingly manifest. His servant sent for the physician.

"What have you been doing?" asked the doctor. "There was no indication of this yesterday."

"It is my heart," weakly whispered the patient.

"Your heart!" repeated the physician. "Your heart was all right yesterday."

"My lungs, then," said the patient.

"What is the matter with you, man? You don't seem to have been drinking."

"Your letter——" gasped the patient.

"Are you crazy?" said the doctor. "I wrote you to take a week's vacation in the hills and you would be all right."

The sick man, the pallor of death in his face, extended the doctor's letter.

"Heavens, man!" cried the physician; "this was meant for another patient. My servant misplaced the letters."

The young man sat up immediately, and was completely well in a few hours.[8]

During a yellow fever epidemic in New Orleans, before all the doctors had agreed that the disease is contagious, a young northern teacher arrived at Natchez, Mass., in high fever. Dr. Samuel Cartwright attended the case. It is reported of him by Dr. Holcomb, that next morning he called the inmates of the hotel and addressed them in this manner.

"This young lady has yellow fever. It is not contagious. You will not take it from her if you follow my instructions. Ignore the event completely. Let the ladies nurse her, and act as if it were only an every-day affair. It will save her life, and perhaps many others."

One woman only refused to follow his advice; she quarantined herself in the most remote corner of the house. She was the only one who took the fever.[9]

I am acquainted with an instance of asthma, acquired by apprehension. The subject, although in perfect health, reiterated for years that upon the death of her mother she would develop this above-named disease. Her logic was that it had been hereditary with the oldest daughter of the family for many generations. The calamity had always befallen the victim immediately upon the death of the mother. Her own terminology was that the asthma was "bequeathed". She, unluckily, was the oldest daughter of the present family, and had no way of escape. Two years ago the woman received the announcement of the death of her parent, and

[8] Dr. Orison Swett Marden, Inspirational books.
[9] Dr. Orison Swett Marden.

on the day following the news she had asthma; and, I suppose, unless she be re-educated, will have it to the end of her days.

I have had occasion to treat many cases of those intermittent or regularly periodic neuralgias which follow fevers; regarding them as requiring treatment as apprehensive pains, I have discovered them to be such from the manner in which they were amenable to therapy. No doubt, of course, there is a semblance about them of the after-image, but the coincidence of their daily return with the exact time of anticipation, suggests that they may easily be classed under the Apprehensive.

For the foregoing singular phenomena, a sufficient explanation can be found in the following:—"The over-apprehensiveness of our instinctive or animal mind." A circumstance suggests to this guardian of the race the presence of harm. No chances are to be taken; warning is hurriedly transmitted to the central system, the nerve-arc, for a defensive; the result is extravagant tension with its consequent chemical reactions and poignant distress. The suggested malady thus becomes the actual experience.

Clearly, this class of maladies have a mental seat. It is this fact which give them their special relation to, and importance in, our study.

Part II—The "After-Image" Pain

In thinking of our impulses, inclinations, and modes of feeling, we are compelled to regard them as elements possessing some degree of permanency. That the chief of these are the result of ancestral traits goes without saying. One of the chief elements

of our mental constitution, for example, is that of fear; and upon close analysis some of its expressions cannot be explained in the light of attendant circumstances, whereas some light can be obtained if we peer backward, and examine the environment and conditions which characterized the existence of our fore-parents. Why, for instance, are we often afraid of dark places; and that, too, when our reason would assure us that no evil can there come upon us? The explanation must be found in the persistence of an instinct, or, shall I say, of a subconscious attitude. Such a phenomenon has been theorized upon by Schneider in a paragraph quoted by Professor James:—

> Even an adult can easily observe that an uncomfortable timidity steals over him in a lonely wood at night, although he may have the fixed conviction that not the slightest danger is near.
>
> This feeling of fear occurs in many men even in their own house after dark, although it is much stronger in a dark cavern or forest. The fact of such instinctive fear is easily explicable when we consider that our savage ancestors through innumerable generations were accustomed to meet with dangerous beasts in caverns, especially bears, and were for the most part attacked by such beasts during the night or in the woods, and that thus an inseparable association between the perceptions of darkness of caverns and woods, and fear took place and was inherited. . . .

In this manner men like Spencer and Darwin have attempted to explain all our mental properties, such as rage, dislike, pleasure, etc., with the expressions and movements which accompany them; of the

latter, such, for instance, as the raising of the eyebrows, the frown, the setting of the jaw, and the smile. And no doubt a sound and convincing connection is capable of being established between the present and the past, as regards these involuntary acts.

And what is true in this regard, is to a degree true within the life of the individual. That is, he lives his yesterdays into his to-days. States once set up within the body are not readily relaxed. Attitudes and concepts are not easily obliterated. Professor James says: "Sensations, once experienced, modify the nervous organism, so that copies of them arise again in the mind after the original outward stimulant is gone." Professor Bain points out, also,[10] that, when these sensations are found to recur after their outward stimulus or cause has ceased, they are to be regarded as the result of the same processes recurring in the nerve centres as were first set up by the original stimuli. The shock remaining in the ear and brain at the sound of thunder follows the same mode of existence, he tells us, after the first incident, as was its mode of existence during that first instance, the only difference to be noted being that of intensity.

In attending a case of Spanish Influenza, I encountered this instance: The patient was convalescent. Paying a call one day, she informed me that she had experienced a relapse. She had been regaining strength remarkably until four days previous. During the last four days she had gradually grown weaker. The most striking symptom of the relapse she recounted as cold sweats, which came over her

[10] *Senses and Intellect*, p. 328.

as night fell, and also when she entered into conversation with any visitor through the day. The sufferer judged the trouble to be arising from the "nerves," and asked that some tonic might be prescribed. I first enquired regarding the circumstance that accompanied the initiative onset. I was thereupon informed that a neighbour had been paying a visit, and had related to the convalescent woman an almanac of the many "flu" cases she had knowledge of, and a general synopsis of their various sufferings. "When the caller had gone," said the patient to me, "it just seemed as if some one had been telling me ghost stories. I never have been frightened by ghost stories, but I know that if I were thus frightened, I should just feel as I have been doing these four days."

I immediately explained to the woman to forget about needing a tonic; that the fault was a subconscious reaction; that the reviving of "flu" memories had occasioned a subconscious assuming of the general symptoms; that she needed to close her mind to all associations of the named disease, and the symptoms would therewith disappear. The prescription was sufficient.

In this field of protracted or sustained states, there are none which are more involved, than those which, once established, give rise to fear or anxiety. Long after the initial harm or danger is past, they may continue as aggravations, to mentally and bodily tantalize the subject. I know of instances in which a fright has placed the whole bodily organism in a state of tension, which state has persisted incessantly for years, at the same time mental development also being absolutely arrested.

There is no question but that this is an overdone expression or phase of the reflex self-defense activity, which has been brought up from the primitive history of the race. Returning to one of the lower species, we know that the snake as referred to, coiling to strike when confronted by an enemy, does not readily relax and recoil, as the coast becomes clear of danger. For a considerable time he will remain in his state of preparedness, as if he knew only to retain for a given time the assumed alertness.

This maintained defensive is abundantly observed among the higher animals. I was upon one occasion driving a horse along a certain path, when a slight accident occurred which gave the beast a start. Some time later I drove the animal along the same road. Approaching the area of the previous accident, I had no thought of any significance of this or of any other part of creation so far as my steed was concerned; but immediately within the precincts of the former trouble, without the slightest forewarning, the heels of the horse were thrown up like the springs of a steel trap; a repetition of strokes then followed resembling a volley from a machine gun, which dissolved entirely the partnership of the animal and the vehicle. I used that horse for a period of three years, and that was the only occasion of malice on his part that I ever witnessed. There was connected with the incident no suggestion of seeming deliberation. The whole affair was apparently reflex. The original start placed on tension what powers of reaction the horse had, and anything more than a temporary, half-suspicious relaxation of these was not yet due to be within their power. The slightest suggestion of the original circumstance was enough

for a full revival of the original tremor, and the blind involuntary impulse projected again the whole performance.

The "once-bitten, twice shy" element has never dropped out of the evolution of flesh and blood. Man, standing to-day with all the higher developments of reason and intellect, finds himself the creature of an involuntary apparatus which prescribes, like a reason against reason, his bodily and mental attitudes.

I have thought of this in the following picture. Gazing one day across a broad sea, I caught sight of a vessel sailing from the horizon shoreward. As it plowed its course through the waves, I was led to draw about the ship a romance. "It had," I said, "come from the area of a war-zone. Just as it had left that zone, danger of attack had appeared. Orders were given below to put on full speed. These injunctions were immediately put into effect; and moreover, to the surprise of all on board, needlessly kept up for a long period after the passing of all danger. A reprimanding voice had called to the engineer, 'Why keep up this strenuous and unnecessary pace? We are now perfectly safe. The submarine was seen to retreat.' The engineer had offered in reply, 'But I am an old seaman. If, in the days of my youth, we sighted a pirate ship, we never slackened pace for twelve hours. My father before me was a seaman also, and under such circumstances he would maintain high speed for days in succession. And moreover, apart from my own disposition, our captain in charge is a very apprehensive and excitable character. He has not yet dismissed his fears, or given me the signal that we

are perfectly safe. Until he does that, it is useless to speak to me of relaxation. Return to the captain, and if by persuasion you can reassure him, then together you may come to me, with some hope of effectivity.'" So ended my romance.

We are as a ship upon the tossing sea of a rude world. Above, on the quarter-deck is our captain, Intelligence, whose office it is to direct us in all our world courses, relations, and decisions. Below, merged in what is sometimes called our subconsciousness, is the great propelling apparatus which sustains the operations of being. Often its activities present the appearance of blundering. It receives quickly the messages calling up the reflexes of defence, but is slowly persuaded of the passing away of danger. If the invader has been a disease affecting some part of the organism, a group of symptoms characterizing that disease may remain long after the passing of the latter, to the perplexity even of the physician. And for a protracted period after the disappearance of the original cause, the apparency of the disease will remain as the result of maintained reaction.

Dr. Roussy has already been quoted as saying: "The instinct of self-preservation which, at the moment of shock, restrains the abundant emotional reactions, changes its rôle, so to speak, and becomes an effective cause of fixation and of the persistence of the emotional attitude." The same work, referring to the limping gait, often present in after-shell-shock symptoms, states of some instances: "The vicious posture and abnormal gait which have become a habit created by fear of pain are really the principal phenomena, which cause or maintain the pain.

This is well shown by the fact that the latter vanishes with the claudication under the influence of psychotherapy and psychomotor re-education." [11]

This lingering of manifestations appears as a very common thing among cases of shell-shock.

Dealing with this same feature expressing itself in mental abnormalities, an able modern writer asserts:

> And so it happens, where, for instance, there is intense antipathy, or fear, or hatred of an object, that the subject cannot explain his view-point, does not understand the meaning of his sentiment or antipathy or hatred, because in certain cases at least, the meaning is in the twilight zone, or ultra-marginal zone, of the content of consciousness (the subconscious).[12]

These lingering symptoms give us what I have termed the After-Image malady. I shall divide these in giving illustrations into two groups. There is one type in which the symptoms intermittently disappear, reappearing only under the influence of some special circumstance. There is another type in which a malcondition remains with constant persistence.

The following are illustrations of the first group.

A statement is made on good authority, of a man who suffered, when residing in the tropics, from an aggravating eye-disease peculiar to that one locality. Years after, when in England, and apparently quite well, he experienced a dream during which he imagined himself walking in the midst of scenes that had environed him during his illness. The dream

[11] Roussi, *The Psychoneuroses of War.*

[12] Dr. Morton Prince, *Subconscious Setting of Ideas. Journal of Abnormal Psychology,* April, 1916.

recurred, and the scenes afterward lingered in his mental vision. Almost immediately upon this, there reappeared all the symptoms of the tropical disease.

Dr. Meyer Solomon gives an interesting detail of a patient in his charge, a boy of eighteen years. When first admitted for treatment, it took him hours to fall asleep; he was restless, tossing from side to side, startled by all sounds that he might hear. . . . This had resulted in headaches, asthenia, loss of appetite, and general nervousness. The occurrence of this abnormality dated from the occasion of a fright when he was under the influence of an anesthetic. Among various terrors, he had connected dire evils with the anesthetic. It was as the result of tones falling upon his ear on different occasions, resembling the voice of the anesthetist that the reflexes had recurred, and the aggravated symptoms had been led up to.

One of the occasions of the after re-action will illustrate the phenomenon as it would appear to this patient.

While employed at coloring pictures (he was an apprentice in a low-grade artist's shop) a strange man came into his place of employment and visited his employer. He heard the man say to his employer: "Oh, I see that you have a new boy," our patient concluding that he himself was being referred to. He turned about and looked at the stranger and the latter looked at the patient. He then turned back and went on with his work. The man kept on talking to the employer. He (our patient) did not understand what was being said by this man, but he has learnt since that the man had talked about the Blackstone Hotel in Chicago, and other things. He found he was unable to continue his work because this stranger's voice reminded him of the voice he had heard in the hospital while he was being given

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ether. The sound caused him to become so much upset, frightened, and restless, that he rose from his chair with the intention of leaving at once, but he was so disturbed that he fell. His employer rushed to his aid, assisted him to his feet, gave him water to drink, and he came to himself. He then went home at once.

Other physical conditions which accompanied the recurring states of anxiety or fear were flushing of the face, a hot burning sensation, sweating, a confused swimming sensation in the head, the desire to escape from the situation in which he found himself.[18]

Another example of this recurring reflex is found in the following expression made to me by a neurasthenic.

The very order of the furniture in my bedroom gave me distress, since it was still disposed in the same manner as during the time of my illness. Every article would be the voice of some past fear or pain, and my suffering would be revived. To this I proposed, "And why did you not re-arrange the contents of the room?" This had, however, as I was told, been done—the association of the evil and the remedy having clearly made its appeal.

I will quote one case more; it may seem to be far-fetched, and I shall therefore merely leave you with the facts. A man tells me that on a short time before a date booked for an athletic contest, he had the misfortune to sprain an ankle. He was naturally anxious to have the member speedily in good form and, during the intervening days, applied

[18] *Journal of Abnormal Psychology*, Vol. II, No. 5.

an excessive amount of ordinary liniment to the affected part. In the event of the course, an eruption appeared over the location which resembled eczema. If, since that occasion, he at any time applies the same liniment to any part of his body, the same symptoms of eczema forthwith appear.

We may now proceed to the second type of the "After-Image" maladies, which are to a degree of a kind more deplorable than the former. The class just dealt with have been shown to remit their aggravation in the absence of an outer stimulus, recurring only with the reappearance of this. With the order now to be considered, it is not a matter of the presence of an outer cause. There has been a physical agency of sensation, as the origin of the evil present; but the disappearance of this occasion has failed of the normal result, i. e., the disappearance of the manifestations. The symptoms of the disease continue in obstinate persistence; they may be intensified or alleviated, but never dismissed, during any of their history, from the invalid's consciousness. The circumstance is that the original condition remains with the patient as a memory or concept, and, so long as this continues, the pain states are likewise sustained. The fact that it is "in the mind" does not relieve the agony. Further, the poignance is often so real a thing that it is not possible for the patient to conceive of it as thus located; he regards it as among the most actual ills he ever endured. It is not unusual for an attending physician, even, to be carried away with this appearance of things. The well-known Dr. Janet, lecturing to the Harvard Medical School, pointed out to his audience that it is impossible to estimate the number

of unnecessary operations that have been performed, as a recourse in some disease which should have been treated through the mind.

We may now note a few instances of this After-Malady form.

A young woman, resident of Providence, R. I., was sent for a surgical operation to a certain Dr. John E. Donley. She was suffering from a semi-paralysis of the arm. She had some time previously been bitten in the hand by a cat. The wound had healed satisfactorily, as the physician had predicted. No ill consequences were at first felt, but in time a severe pain set in, extending along the full length of the arm, with finally the mentioned paralysis of this member. Her physician, unable to explain the protracted suffering, judged that some nerve must have been caught in the wound, and that some operation would be necessary to restore the arm to its usefulness. His own dilemma was that he could not diagnose the nerve to be "resected." Hence his disposition of the case. Dr. Donley, who was a student also of psycho-pathology, suspected the presence of an "after-malady"; that a certain content of the mind was the occasion of the recent trouble. In his search for causes he discovered that a profound mental shock had accompanied the attack made by the pet animal. The girl had been almost panic-stricken with fear at the time, insisting that blood-poison would surely result. To this idea she continued to hold. The treatment followed by the surgeon was the obliteration of this idea from the mind of the patient. The nature of the paralysis may

be easily judged, when we observe that this obliteration resulted in a recovery of the arm to normal conditions.

Here I may record for illustration some instances which have come under my personal direction.

A woman suffered whenever fatigued, from an acute distress in the shoulder. Some years previously she had undergone a surgical operation in that region. Early after the time of the operation, and as the result of a lingering sensation, she became obsessed with the idea that the pain would return whenever she might be tired. Always upon extreme bodily fatigue the aggravation presented itself.

A second individual was the victim of an internal pain. A speedy surgical operation was deemed necessary. The supposed evil was tumor. Upon inquiry into the history of the trouble, I discovered that the patient had, fifteen years previously, suffered from a congestion in the region of the present distress. And further, the invalid could not at this time desist from giving attention to the affected part, and the recurring pain, and to an added thought, that there might be lurking a more serious disease than had been at first supposed.

A third, an otherwise healthy man, suffered from a paralysis of the left leg. Anæsthesia was also present. The symptoms were first traceable to an injury which befell the limb, occasioning at the time, loss of sensation. In due course, the physical marks of the injury disappeared, and no organic abnormality could be diagnosed. The patient resumed his ordinary routine of work. But through the months

which intervened between the accident and the time of my cognizance of the case, the anæsthesia remained, and along with it, the helplessness of the limb.

The general circumstances of these cases led me to suppose, in each instance, that possibly the trouble might be after the order of the "after-image." I therefore examined carefully the concepts which the sufferers held in their thought regarding themselves; I then attacked every abnormal concept, as I should do in a known "After-Image" instance of disease, with the result that the final effects justified my first judgments.

A boy of eleven years was brought to me as having complained for eight weeks of a pain in the upper arm. The child was temperamentally nervous. His mind was in a weakened condition, and as the result of the accumulated symptoms, he passed but few restful nights. The pain, in particular, was without seeming explanation, and also was the extreme degree of the nervous state.

An enquiry disclosed that while there had never been the occurrence of a physical injury, the following circumstance had transpired.

Some twelve months previously the lad had been in the presence of an infuriated animal, which had crowded itself against him. In the mental shock which he experienced, he supposed himself to have been bitten in the upper arm or in the shoulder. For the duration of several months no symptoms of any connected trouble had been observed. Finally there had soon developed the conditions described. We do not need any further detail of the incident to

enable us to gather the real nature of the trouble. The whole case became very apparent as an "after-image" of the first shock and concept sustained. I treated the case with perfect success.

Another record may be taken from a small work already quoted.[14]

A reference has already been made, to an account by Dr. Bruce, of a woman aged sixty, who ran almost the whole gamut of general ills. A further detail of the instance is as follows. At regular and definite periods she was the creature of extreme nervous attacks. Her own expressions regarding these experiences were as follows:

"When the nervous spells are on me, I suffer extreme death agonies. I cannot eat, I cannot sleep, and my head feels as though it would burst. I feel as though I must be going crazy."

She had also a constant fear of becoming insane, which robbed her of all ease of mind. She suffered from headaches, which rarely left her free from pain. Added to these aggravations were lung and kidney affections. All the ordinary methods of therapy failed to give relief, and the case fell into the hands of a physician who was an expert in psycho-therapy. The following diagnosis was traced. At the age of five years she had seen an insane woman. For months afterward she had kept up a repetition to herself of the words: "Can little girls go insane?"

At the age of eleven, she had been terrified into insensibility, by a girl dressed as a ghost.

At eighteen, having become a school teacher, she

[14] Bruce, *Mental Healing.*

worried, fearing she should not receive promotion; at this period had commenced what were to be her life-long headaches.

Later in life her only daughter fell a victim to consumption. Through weary weeks of watchfulness, the mother carried as her own burden, the cough, loss of appetite, nausea, inability to retain food.

The treatment of the case revealed the circumstance that the fundamental cause of the recent states were the memories retained within the subconscious, of these detailed incidents; fixed concepts which had come to act upon the constitution, as though they were actualities within the woman's own experience; and accordingly the distress and pain attitudes had been assumed and sustained within the nerve-organism.

Nor should such happenings be regarded as strange, when we have from a writer like Dr. James assertions of the following character:—

> One of my students, whose eyes were made to water by sitting in the dentist's chair before a bright window, can now shed tears by imagining that situation again. One might no doubt collect a large number of idiosyncratic cases of this sort.[15]

And Lotze:—"Some can even succeed in sweating voluntarily by the lively recollections of the characteristic skin-sensations, and the voluntary reproduction of an indescribable sort of feeling of relaxation, which ordinarily precedes the flow of perspiration."

[15] *Psychology*, Vol. 2.

These phenomena are clearly defined in the work quoted already on War Psychoneuroses: [16]

Fixation of the emotional reaction will appear in one case as a tremor, in another as a paralysis, in others as a contracture, mutism, or delirium. Fixation of the emotional reaction is a true characteristic of the psychoneuropathic condition. The restraining bridle-rein of self-preservation being no longer present, this fixation is in active operation whether it is concerned with the dissociation of personality, with a weakening of the mental syndrome, with the imaginative power of the individual, or with the tendency of any idea of a neuropathic subject, which has an emotional aspect, to become crystallized. Thus, becoming fixed in the mind, the emotional attitude tends to escape from conscious control and to reach the depths of the unconscious. This generally occurs rapidly, and the objective symptoms of emotional origin are the more deeply rooted the older their inception. . . . It is quite clear, indeed, that when a life-like and realistic image of a bygone emotion develops, a state of auto-suggestion may be produced, especially if the recrudescence of the emotional state is engendered by a wound or injury of the body.

These words are in themselves an explanation of the "After-Image" pains. Such are the lingering shadows of actual disorder, mental or bodily, in which the original and vital cause has disappeared.

This type of case is conspicuously present in the Faith cures; which fact gives them, for us, their interest.

[16] Roussy & Lhermitte, Intro. P. 29-30.

CHAPTER VIII

A TREATMENT OF THE FORE-GOING MALADIES

Let us now turn to the relation of the element of faith to these data. First of all, let us inquire what is the general inference with regard to a general treatment of the foregoing abnormalities, i. e., the "after-image" and the "Apprehension." It would be "speaking to the man above," or giving assurance to the blind guardian of life. That is to say, with regard to the After-Image class, bringing the conscious mind to the realization that the real disease is a thing of the past; that the lingering symptoms may be safely dismissed from attention; that by attending only to such considerations as the daily routine of life requires, other things will be found to adjust themselves to normal conditions. Or in the Apprehension ills, leading the mind to cease the foreboding of evil upon every little suggestion of danger.

Now, many of these phenomenal healings, brought about under religious and mental influences, permit of lucid analysis, and in them, we find that what has occurred is just something of what has been hinted above.

Here are some of the testimonies which have been offered in print.

These experiences brought about a change in my thought, making all things new. The *sense of anxiety*

disappeared. Faith and understanding, hope and a flow of gratitude, filled my consciousness with a sense of life and strength.

I feared that when I should fall asleep, I should not wake again; but I held steadfastly to the thought that God is my light; I was afraid of everything; but *fear has been destroyed;* to-day I am in health.

During the winter months I suffered from colds in the throat and nose, and this condition became worse as the years passed. I also was attacked periodically with inflamed throat, asthma, coughing, hay fever, dull feeling in the head, noises in the ears, and impaired hearing in my left ear. To-day *all fear of colds is gone,* and no weathers trouble me.

Something had happened to me, for *I now had hope,* and felt within myself an indescribable condition that I had found the true solution of life's problems. Within ten days the effects of my sorrow had almost disappeared, together with several so-called minor physical ailments.

It seemed to me that I had exhausted every hope. . . . I could think only of the Scripture verse, "Stand still and see the salvation of the Lord." This *comforted me so much that I had not the slightest fear,* but clung to the thought that God is my life.

The following account, written by a some-time "student" of Christian Science, gives an elaborate account of her sensation during a treatment under Mrs. Eddy's *Divine Healing.*

Mrs. Jansen (the Christian Science practitioner) then took up a volume, and in a slow, monotonous, almost crooning voice, began to read.

The reading had a soothing effect upon me, and when she saw that I was in a quieter and more receptive frame of mind, she made me sit in the great arm-chair heaped

with cushions, and, placing herself opposite me on the sofa, commenced her treatment. Her eyes seemed to grow deeper and more lustrous as I watched her, and her face wore an expression which oddly recalled to my memory some lines from *The Pied Piper of Hamelin:*

"Smiling first a little smile
As if he knew what magic slept
In his quiet pipe the while."

For a moment I half-fancied she would hypnotize me. . . . What was the effect of Mrs. Jansen's method? I received the same for one hour at a time daily, and as mine was supposed to be a difficult case, the cure was continued for a fortnight. I must confess that in some subtle and mysterious way my healer appeared to influence me. I became more hopeful, more confident of recovery. I thought less of myself and my troubles; the prospect of returning to school at the end of the term was no longer full of terrors. My sleep, which for months had been restless and broken, improved so rapidly that Mrs. D. twice came into the room and woke me at ten o'clock in the morning. I felt as if some dark shadow were lifting from me. . . . I thought Mrs. Jansen was curing me. I grew absorbed in the process of the cure, and so it followed that I both seemed and was better during the fortnight I was under her influence.[1]

But whatever the difference in the experience of individuals, the principle involved within the various cults appears as one, i. e., the bringing to the mind freedom from its abnormal obsession, and lifting it into an exalted atmosphere from which awareness of the former experiences is excluded, and thus leading the patient to a sense of tranquillity and assurance.

[1] Anna Harwood, *An English View of Christian Science.*

This association of these institutions with the "After-Image" and "Apprehensive" states is borne out by the manner in which they seek to apply themselves to human consciousness.

Let us now turn to some of the popular regimes.

The sympathy of Eddyism regarding this fear-allaying view-point may be gathered from Mrs. Eddy's own words, given in direction to her workers:—

> Always begin your treatment by allaying the fear of the patient. Silently reassure the patient as to his exemption from disease and danger. Watch the result of this simple rule of Christian Science and you will find that it alleviates the symptoms of every disease. If you succeed in wholly removing the fear your patient is healed.

That the New Thought gives equal pre-eminence to this same element of assurance may be seen from an exercise given one of its disciples (Miss Grove) as related by the above writer, A. Harwood.

> The text-book of healing recommended me was Mr. Woods' *Ideal Suggestion*. Half of this book is marked off as a practical guide. On the right-hand page there is printed as if on a large card enclosed by a simple ruling, some brief sayings calculated to calm the mind. Here are a few of the sayings, which are printed in very large, bold lettering: "I make harmony"; "Pain is friendly"; "I look upward"; "There is no death"; "I am free"; "I will, be thou clean"; "Healing is Biblical"; "Prayer is answered." On the left-hand page there is a meditation appropriate to the motto opposite. What I, as a patient had to do, was to retire each day to a quiet room and be alone in silence. The next rule bade

me assume a restful position, in an easy-chair or otherwise; I was to breathe deeply and rapidly for a few minutes and to relax the physical body. All thoughts of the world outside were to be rigorously excluded and the mind to be fixed on the meditation on the left-hand page till its truth was thoroughly absorbed. The next step was to place the "suggestion" or motto, printed large on the right-hand page, at a suitable distance from the eyes, and to fix them upon it for from ten to twenty minutes. After that the eyes were to be closed for from twenty to thirty minutes more, so that the mind's eye might behold the words of the motto, and that it might permeate the whole being. The motto was to be recalled to mind during wakeful hours of the night, and, finally, I was encouraged to believe that if relapses occurred or progress seemed slow, I was not to despair, for the cure was not magical, but a natural growth.

At first it had almost a hypnotic effect on me. During the half-hour when my eyes were shut, and I was beholding the motto with my inward vision, I more than once fell into a slumber and woke refreshed.

The Emmanuel church of Boston, devoting itself also to the healing of the body gives in its publication, *Religion and Medicine*, an extensive treatise on the subject of fear, and a description given in the same book of one of its methods of treating disease illustrates the emphasis which it likewise places upon a calm and competent attitude of the mind.

A railroad conductor consulted a physician. He had been discharged from the railroad on account of nervousness. On the physician's examination he was found to be physically sound. When asked what he was "fussing" over, he replied,—"I suppose I have been worrying for fear some one getting on or off my train would get

hurt." When asked if ever any one had been injured in this way, in connection with any train he had charge of, he replied in the negative. He was told that his nervousness was due to worry, that worry was a mental condition and not a physical state, and that there were no drugs for nervousness of this kind. He was told he must learn to dismiss worry from his mind, as he would stop any other habit, mental or physical, that detracted from his usefulness or happiness. He was given one hundred yellow-eyed beans, and he was told to put one, every morning, in a little box in the corner of his bedroom, and then say, "Worry is in the bean and the bean is in the box." He was not to forget where he left the worry, in the bean, any more than he would be expected to forget where he left his hat. He was to walk away with the feeling that the worry was not in his head, but out of it. Before the hundred beans were exhausted he was free from his nervousness or worry and had been restored to his place on the road. Another good way to eliminate these habits from the mind is to have a regular place where they can be left. An old chair bottom in the corner will serve the purpose. The person afflicted is to go to that place and deliberately deposit his worries there as he would boxes or bundles. This practise persisted in becomes a useful resource. The funny side to the procedure helps solve the trouble.[2]

The sentiment of this cult is made still further evident by its particular interpretation of some of the healing acts connected with the life of Jesus. As, for example, the following:

Jesus in these instances (demon possession) began by soothing the mind and distracting it from its obsession, and then with the naked force of his own person-

[2] *Religion and Medicine*, Dr. Worcester.

ality, revealing itself in look, gesture, and word of command, He broke down the structure of the hallucination and delusion which the morbid action of the mind had built up and thereby He set the sufferer free from his disorder.[3]

The Spiritualistic Society, in its attempts to fall in line with the elements of religious bodily healing, offers us its focus in an article, *The Elimination of Fear*.[4] In this work the author points out to the health-seeker that his quest must be the "assurance" thought. "You have," he says, "been giving yourself suggestions of fear and of disease; by worry and anxiety you have weakened your will, and undermined your resisting and executive powers. Now give yourself suggestions of strength, health, and happiness, with sanguine anticipations of positive results—substitute strong thoughts for weak thoughts, say, 'I will be calm, serene, and happy.'" Again, sensitiveness to pain is largely due to fear of pain, and a reversal of the accustomed attitude will have an immediate effect upon its severity. Christian Scientists, mental healers, suggestive practitioners, and faith curers escape much suffering in this way, and the happy results of this attitude toward pain will serve to strengthen their faith. Thus the elimination of fear thoughts by the introduction of faith thoughts leads to the happiest results.

This efficacy of the assured mind is fast coming into prominent recognition by all therapeutic systems.

[3] *Religion and Medicine*, Dr. Worcester.
[4] E. W. Wallis.

Dr. W. H. Holcombe writes:

> The true sanitarian will remember in his treatment the tremendous power of words and ideas on the sick and suffering. He will never indicate by his language, his looks, or his conduct, that he thinks the patient is very ill. He will cleanse his own mind of morbid fears and apprehensions, and reflect the stimulating light of hope on all around him. The suppression of anxiety, and even sometimes of sympathy, is necessary. . . . Hope, and not fear, should be the presiding genius of the place.

A report from the war-zone reads: "To avoid the suggestion of a complaint to these patients, but rather to reassure them, to give them, in fine, a motive and an opportunity of recovering—such are the objects all our medical men ought constantly to have in view in dealing with the psychoneuroses of war." [5]

It is then plain to be seen that in this particular healing category of our study—known by its various names of mental healing, divine healing, etc.—the part played by the element of assurance may be an exceedingly conspicuous one. In fact, we are so far able to analyse this type of cure as to discover that in the bulk of instances the properties of confidence, tranquillity, hope, self-possession, re-assurance, are the very instruments of the restoration.

[5] *The Psychoneuroses of War,* Roussy.

CHAPTER IX

FAITH—ITS CONNECTION

There is a day in spring
When under all the earth the secret germs
Begin to stir and glow before the bud.
The wealth and pomp of midsummer
Lie in the heart of that inglorious hour.
. . . Such days there are
In the slow story of the growth of souls.

If we regard faith simply as a psychical process or mental attitude, history and experience alike testify that it has healing virtue.

—*Religion and Medicine,* The Emmanuel Church

Fancy can save or kill; it hath closed up
Wounds when the balsam could not, and without
The aid of salves—to think hath been a cure.

—Cartwright

We have then discovered for ourselves the judgment of the various successful mental or faith cults, regarding the relation existing between the special healings, and the property assurance or self-possession. The judgment is that these latter properties are the agencies of the cures.

Our next step must be to ascertain the correspondence of the element of faith with these particular mind-states. Is the word "faith" but another name for these established attitudes, or is it something

still higher,—a distinct entity, that defies the analytic search of the human mind?

Let us see.

The term "faith" is given extensive use in all speculations touching upon religious experience. Its connection here is an everyday observation. We shall therefore turn our thought to this particular sphere, for the time being, for some clue concerning the nature of this important quality.

We are told that faith is the condition of spiritual attainment.

Jesus, treating with the moral life, and describing the steps into its higher realization, in that connection, uses the synonym of the child-attitude—"Except ye become as little children, ye shall not enter into the kingdom of heaven."[1]

A more vivid or effective synonym could not be offered. The child-mind is well understood by all. Its character, in so far as its relation to the universe is concerned, is distinctly that of receptivity. Each impression reaching him through his senses, unless that impression has been contradicted by some other, is a favored guest. These impressions constitute for him the world as it is.[2] Some of them may to the adult represent extreme absurdity. To the child there may be nothing ludicrous about the presentation, nothing illogical or unreasonable, but rather an unquestioned halo of reality may be sensed.

Such is the intensity with which the child-mind takes up a novel impression, that it is possible for

[1] Matthew 18:1,3.

[2] "Pure sensations can only be realized in the earliest days of life. They are all but impossible to adults with memories and stores of association acquired."

Professor James, *Psyc.* 2, p. 7.

a mere suggestion of some experience to be enough to cause him to enter directly upon its actual realization. With the presentation to the mental vision of this experience, every other concept is for the time excluded, and there appears to be left to the recognition and sensation no other condition of being than than which has been suggested.[8]

It may seem strange to regard that, once maturity being reached, this state of child-receptivity may in any degree be returned upon. Nevertheless, the facts of life compel us to a recognition that, within

[8] It is the first presentation of any element to which the child responds. I one day heard a lad of four years speak of maple syrup as "the genuine." Upon asking for an explanation of this I was told that the father had one day placed a jar of maple syrup upon the table, remarking of it, "This is the genuine." This occasion was the lad's first introduction to the condiment. The remaining members of the family had attempted to re-educate the four-year-old, but in vain. He persisted in his beaten path because, "Papa said it was the genuine."

I stood in the open one night by the side of a boy of five. Suddenly a shooting star lit up the firmament. Forthwith the query came from the child, having caught sight of the meteor, "Was that an angel?" Such a being had been represented to the child as celestial and effulgent, and no other creature had ever been associated in his mind with such a coincidence of the two properties. Hence it needed but the affirmation of his query to have created for his mental vision the splendour-enshrined angel.

"Hence," says Macaulay, "of all people, children are the most imaginative. They abandon themselves without reserve to any illusion. Every image which is strongly presented to their mental eye produces on them the effect of reality. No man, whatever his sensibility may be, is ever affected by Hamlet or Lear, as a little girl by the story of poor Red Riding-Hood. She knows that it is all false, that wolves cannot speak, that there are no wolves in England. Yet in spite of her knowledge she believes; she weeps; she trembles; she dares not go into a dark room, lest she should feel the teeth of the monster at her throat."

certain limits, such a return is regularly in actual happening.[4]

The very common manifestations of religious conversion yield us an answerable testimony to this fact. Wherever this phenomenon has occurred (and we know that it has), its characteristic moment has been manifested as one conspicuous for the absence of doubt and uncertainty regarding the new presentation of power and possibility. Whether the latter concept crowded out the former, or whether the absence of doubt first paved the way for the "Power" thought, is immaterial. The fact is, the presence of a mood able to entertain a concept of which a hundred times before it had found itself incapable. Let us trace this process as we see it.

Note the element expressed above throughout the characters of *Twice-born Men*.[5]

While I was listening to Joe, thinking of what he's been, and seeing what he's become, all of a sudden it took me . . . I said, "Oh, God, make me like Joe";

[4] The primitive fact in belief, according to my view of it, is our Primitive credulity. We begin by believing everything. Whatever is, is true. The animal born in the morning of a summer day proceeds upon the fact of daylight; assumes the perpetuity of that fact. Whatever it is disposed to do, it does without misgivings. If in the morning it began a round of operations continuing for hours, under the full benefit of daylight, it would unhesitatingly begin the same round in the evening. Its state of mind is practically one of unbounded confidence; but, as yet, it does not understand what confidence means . . . we are now said to believe in what has never been contradicted. The vital circumstance in belief is never to be contradicted—never to lose prestige. . . . The number of repetitions counts for little in the process, we are as much convinced after two as after fifty; we are more convinced by ten unbroken than by fifty for and ten against. . . .

Bain, *The Emotions and the Will*, pp. 511, 512.

[5] Harold Begbie.

and while I prayed I felt the Spirit come upon me, I knew I could become like Joe. I know I am saved. (a)

One day revelation came to this base and savage mind, "If God can save Puncher, He can save me!"

The revelation was too clear and staring to stagger him. This thing, which has never before occurred to him, was obvious, plain as a pike-staff. And yet it was wonderful. "If God can save Puncher, that awful and degraded sinner, He can save me—I who love myself, and know, therefore, that I am not as bad as other people." Why on earth had he not thought of this before? (b)

In this peace he heard not another voice, but his own inner consciousness repeating the words, "Him that cometh unto Me I will in no wise cast out."

These words, he says, repeated themselves with an unbroken iteration. They ceased, only to begin again. . . . He heard these words singing and ringing in his brain with a recurrence which was not monotony, but joy, and with a meaning that was neither a menace nor despair, but wonderful and emancipating. "I only knew," he said, "that I was saved."

The miracle had happened. Its effect was obvious immediately. (c)

I have made this long digression into the moral world because its incidents are familiar to almost every individual, and thus the order of their procession is more easily apprehended than that occurring within the physical healings. I have, however, claimed the premise that these remarkable transformations are identical in nature whether the disorder and readjustment be moral or physical; and that the agent of recuperation in the one realm is identical with that of the other. In other words

there is a fundamental identity of states existing, as underlying certain types of spiritual and physical abnormalities. The relation of body and mind is such that a physical disorder may arise in one person from a source which in another individual would be manifested in the form of a moral vice.

If an objection be raised against such a position, I would prefer, from among many evidences, the following:—

(1) In support of this, (1) it has been witnessed that with the incident of a bodily healing by faith, there has, contemporaneously with the event, and to the surprise even of the subject himself, disappeared a desire for dissipation. In such a case there must have been touched some common cause of a double and diversified abnormality.

(2) Just as an immoral tendency will shift from one form of expression to another, this transition may occur between the spiritual and the physical life. A bodily disease will sometimes vanish to be followed by a seemingly unrelated vicious habit. This in turn will disappear to give place to a return of the former disease, and thus an alternation be kept up.

(3) It is seen that certain physical disorders yield themselves impartially to either a medical or spiritual agency. Drunkenness, for instance, was recently announced by the health commission of an American city to be pathological. But while medical treatment was recommended, the report added also, that religious conversion was a powerful instrumentality in effecting a cure.

(4) Jesus left an inference upon one occasion in this direction, and probably would have repeated

this had not the event aroused criticism. In the presence of palsy he said, "Whether it is easier to say, 'Thy sins be forgiven thee' or 'Arise, take up thy bed, and walk'." The order of the course taken in this case, whether through the spiritual or the physical, was apparently, to the Master, an immaterial thing; the adoption of one term in preference to another seems to have been at the behest of circumstances, rather than with any therapeutic purpose.

Another element, having an essential bearing in this matter, may be observed with profit, i. e., that according to all that we know, the processes involved within the human mind, leading up to these types in question, of moral and bodily recovery to health must be identical in their character. For whatever be the field of operation, any mental progression leading to a change of concept must move along the lines of certain prescribed principles or psychic laws. There can be admitted nothing haphazard or freakish; otherwise, as Herbert Spencer has pointed out, a Science of Psychology is impossible. Even such a conservative writer as Stalker has expressed this fixedness and order of mind processes. He writes, "Experiences, also outside of a religious field, explain the sudden emergence of emotional excitement in which in an instant the interest shifts and sets up a new and dominant direction of personal forces. . . . Psychology has helped us to a truer interpretation of the nature of conversion, an experience which often appeared utterly mysterious."

What then has been gathered thus far from the work of the religious conversion? It is something as follows: The individual entering the religious

meeting, does so conscious most of his shortcomings. Gradually his attention is absorbed in the program of the service, which means that he is unconsciously losing his thoughts regarding himself. Next he is following the testimonies of strength-filled lives and the reiterating assurances of what can be done for him. Still on his mind moves in its abstraction until these assurances lose their aspect of strangeness, and in the final moment when full credence and mental surrender to the idea is demanded, the assent is made. There might have been retrieve (doubt) if deliberation had at that moment stepped in, but the weakness idea is for the time forgotten, or, so to speak, eclipsed by the thought of power; and before the mind has power to reverse its state, and the new idea, the only suggestion conceivable as native to the mental mood, becomes the actual experience.[6]

Clearly, then, we have arrived at a definition of faith; that is, at least, so far as its practical application, or relation to life, goes. It is another term for Assurance, Confidence.

Is it not now quite feasible to conclude that these tranquillizing elements are, in the varied walks of life, the amalgam, so to speak, from the compounding of which, so far as we can trace, emerges the new and rich experience which has been before foreign and impossible. I suggest—so far as we can trace; for it is not within the scope of this work to at-

[6] "I say then, that belief is nothing but a more vivid, lively, forcible, firm, steady conception of an object than the imagination is ever able alone to attain. . . . It consists not in the peculiar order or nature of the ideas, but in the manner of their conception and their feeling to the mind."

Herbert Spencer.

tempt to discuss the great Source of the Omnipotent and Vital Energy which, flowing through certain prepared channels, becomes one with the individual. Certainly whatever change takes place in faith-healing must do so through the channel of a change of concept, and it is apparent that no difference is exhibited between the progressive steps occurring under the influence of religious faith as traced above, and those occurring in the operation of the physical phenomenal recuperation.

Shift these elements as above described, from the moral to the physical states; let them come in to promise bodily recuperation and health; let them have their free and full course, and you have the Believer's Promise; you have the open door of Faith, leading the sufferer to a calm in which the fury of his forebodings is broken; where the haunting sense of agonies is dispelled; where distress hears the command, "Peace, be still." All that the freed captive can say is, "One thing I know, once I was blind, now I can see." "Old things are passed away, and behold all things are become new." [7]

[7] It may be objected that within the experience of religious conversion, there is a second element, namely, that of "giving up," or "submission." Precisely so. And this is involved in exact correspondence in faith-healing. I say in exact correspondence, because, as it differs in extent, with the individual in faith healing, we know, that it does this also in the realm of moral conversion. The amount to be yielded up or submitted is largely determined by previous life-attitudes and habits. We know that this named element, and its importance are easily overlooked when expounding the faith cure, and this very fact accounts for many of the attended failures. I have known even a physician fail to perceive in treating some patients, a situation which afterwards became very patent, namely, that the only thing required for the acquisition of health, was the surrender of some mental attitude. A situation

often met is that of an individual sustaining some unfounded apprehension or dread regarding his physical state; when, to persuade him to abandon that absurd apprehension, is one of the hardest things possible. You may divert his attention for a few minutes to something which does actually exist, but before you are aware, he is back again at his pet mind-habit. So far as any analysis could be made of the man's thoughts, it would appear that the underlying cause of the useless persistence is this—he has come to a feeling that his personal safety lies in sustaining such caution; he is continually saying to himself, "but what if I should stop thinking about it, and all the time this or that disease should all be there"?

The real analysis is of this order. The subconscious has found its stimulus in a certain direction, and having overcome its first nausea, continues to make its demand; just as, for instance, in the tobacco habit, the nausea is followed by a useless and meaningless craving for the continued stimulus.

This need of absolute surrender in some cases, the readiness to hesitate, and the impediment to health, arising from the half-surrender, have all been marvellously illustrated by Charles Dickens, that keen observer of the human machine, in *A Tale of Two Cities*. I quote this instance freely, since it is of profound value to the student of psychology. The long lost old doctor Manette has been discovered, but is insane. The manner in which he occupies himself in this state is that of mending shoes. He regains his reason, but later, in a period of loneliness, is again insane, and has hunted out his shoemaking tools as before. His friend Lorry comes to the conclusion that the retaining of the tools by the doctor is really an expression of his apprehension of a relapse from sanity; that the apprehension and the tools would depart together. When the doctor regains sanity a second time, Lorry concludes that he will get the doctor's feeling upon this, and will follow some action accordingly. In order to get a free expression of mind, he approaches his subject in the old prophet manner of the parable. He pretends to the doctor that he is coming for medical advice in behalf of some outside acquaintance. The manner of approach, the pained sense by the doctor when realizing that he is called upon to advise surrender, and the judgment concluded by the friend, I now give.

"'My dear Doctor Manette,' said Lorry, 'it is the case of a shock from which the sufferer recovered. But unfortunately there has been a slight relapse.'

"'I infer,' said the doctor, 'that it showed itself in the resumption of some old pursuit connected with the shock.'

"'Now, my dear Manette,' said Lorry, 'I am a mere man of business, and unfit to cope with such intricate and difficult mat-

CHAPTER X

THE TESTIMONY OF JESUS

In case there should be any reader who yet doubts the efficacy of faith as such, there is still left us one final court of appeal, i.e., the therapy of Jesus.

This is the criterion acknowledged by all cults of the Christian religion, as well as being one full of suggestion to any student of faith healing.

Regarding the significance of faith, it may be said that our Saviour never hesitated to express a definite and constant attitude. It was by Him signally extolled as the absolutely indispensable agent in the field of so-called miraculous healing.

His demand "*Believest* thou that I can" is characteristic of His whole conception, as it was expressed by Him. That the gift of healing belonged to Him as a divine person, in a peculiar manner, Jesus practically denied. His disciples were to do greater things, and suffered from Him a reproach when they failed in their attempt to redeem the sick; "faithless and perverse generation, how long shall I be with you?" was a rebuke occasioned by the helplessness of these in the presence of a lunatic. Had Jesus conceived of the ability to heal as a special gift of his own, He could never have addressed His disciples with such harsh words. The justification of the reprimand is found in a reply to the latter as they ask for an explanation of their fail-

ures: "And Jesus said unto them, 'Because of your unbelief; for verily I say unto you, that if you have faith as a grain of mustard seed, ye shall say to this mountain, Remove hence to yonder place; and it shall be removed, and nothing shall be impossible to you.'" (Matthew xvii, 20.)

Added to the direct testimony of Jesus, is the bearing of circumstances which contribute indirectly to His conception of the supremacy of faith. Exercising Himself in behalf of the sick, remarkable precaution was taken by our Lord to stimulate and preserve about the patient an air of confidence.

When the boy with the "foul spirit" was brought to be healed, the father was required to testify his own personal appreciation of the ability of the Master. This declaration of the father, falling upon the ears of the boy, would have its effect upon the attitude of the latter, arousing expectancy and trust.

Jesus placed clay upon the eyes of the blind man for the restoration of his sight. Such a procedure cannot be explained on physiological grounds. We all know that clay is utterly valueless when applied to such an end. We cannot attribute to Jesus useless performances, and here we may reasonably conclude that He recognized in what He did an adjunct to faith. His age was one of superstition, and a long recognized tradition was that blindness could be cured by laying dust upon the eyelids. For Jesus to adopt a method which already had some credulity with the people would make the expectancy greater. The act is then more easily explained by regarding it as a step to augment or bring to a definite point the man's faith, by seizing upon an established belief.

The cure of palsy, recorded in the ninth chapter of Matthew, was also approached by a certain circumlocution and preparation. The Master opened a preliminary discourse with the scribes nearby. "Whether is it easier to say, 'Thy sins be forgiven thee,' or to say, 'Arise and walk,' " were words uttered by a great personality, ringing with a defiance of all anti-spiritual forces. The field of comparison in which physical recovery was placed offered a vivid suggestion of its facility. Whatever the amount of the faith with which the paralytic had met Jesus, this would be augmented by the Saviour's utterance; and the final injunction, "Arise, take up thy bed and walk," would fall into a mind already disposed to act upon it.

The record which describes the restoration of Jarius' daughter contains a number of notable connections. A critical preparation was made by Jesus for the culmination of a powerful faith.

The following steps may be observed in the course of the procedure which was undertaken. (1) Our Lord took with him into the presence of the girl, the father. Already the ruler had been assured by the words "Be not afraid, only believe." (2) There were brought in also the three disciples possessed with the most powerful personalities. (3) The multitude who had crowded to the house were expelled. They had manifested incredulity. (4) The weeping was reprimanded. Such sounds of distress spread despondency and gloom. (5) Suggestions were uttered that the girl was not dead. (6) These foregoing provisions having been successfully observed, the girl was commanded, in words and manner which gave no place to uncertainty, to arise.

An explication of the above may be suggested as follows:

The two first acts, representing a method of grouping, may be explained on the fact that the assembling of individuals with one conviction, intensifies the conviction. Faith, through the quantitive, becomes the qualitative. The second two steps, following a course of exclusion, is in keeping with a well-known law that the presence of the doubter carries a contradiction to positive attainment.

The question of just exactly what effect the cumulative attitude of the attendants may have directly had upon the subject, I will here leave. The point is that the Great Physician overlooked no circumstance, but directed everything within the situation to one end, i.e., to the surrounding of the patient with an absolute atmosphere of expectancy. Upon that followed a command, its expression wholly in keeping with the newly created prevalence.

The emphasis which Jesus placed upon the presence of faith, finds a still further expression, namely in the precaution which he observed to prevent a relapse of confidence, where a cure had been once achieved. That such a relapse was conceived as possible, is very evident from the words: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and findeth none. Then he saith, 'I will return unto my house from whence I came out.' And when he is come he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man was worse than the first." (Matthew, 12: 43, 44, 45.)

Let us turn to the impotent man at the pool of Bethsaida. Here we see the striking feature of a repeated suggestion. "Afterward Jesus findeth him in the temple, and said unto him, 'Behold, thou art made whole.'" These words may have been very expedient and timely. During the time intervening between the recovery from his disease, and the visit to the temple, the man had no doubt been a target for questions from the popular crowd. These interrogations would be of such a nature as to be a reflection upon the validity of the recent cure. If we are to attach any significance therefore to the repeated assurance given in the temple, it would seem to be in this direction—that Jesus anticipated a possible loss of faith on the patient's part, and by his emphatic utterance, "Behold, thou art made whole," sought to fortify the man against it.

"See thou tell no man," spoken to the leper, may be inferred to reveal a suspicion of an unpopular sentiment abroad. They suggest that Jesus apprehended a public denial to the man of the cure. A spirit of antagonism to his work was definitely prevalent. There were many who were ready to discredit His achievements. For this fortunate to discuss openly his recovery, would mean to arouse sleeping dogs. At that particular stage of his convalescence, any expression of doubt reaching him from an opponent might have dislodged the opposite thought of confidence which had accompanied the physical recovery. On the other hand, were the man to keep silent for a time, he would encounter little interference, and would meanwhile arrive at the full recognition that he was cured; the testimony of experience would be then a sufficient safeguard. These

examples, although expressing no definite statement, illustrate the manner in which Jesus demanded the conditions which produced for the individual an atmosphere of faith. These conditions being once secured, the subject was thereupon committed to their influence.

The question may be raised by some—but what of the great tradition which has regarded the works of healing attributed to our Lord, as manifestations of His divine nature? It is enough to reply that it is not necessary to claim for these a uniqueness that Jesus Himself never claimed. His persistent reiteration was that they were the outcome of individual faith. Of His place in this particular sphere of healing it may be said that, more than any other we know, He proclaimed and brought to demonstration the great potency of that wonderful gift which has so often since been put to the test.

And why should not the eminence for which we have been contending, be given to the property of faith? What evidence can be brought against it, and what is it more than is being conceded in every-day life? A man suffers from insomnia. He is given an administration which he imagined to be a sleep-producing drug. The liquid bears no relation to such a medicine, but the deluded patient shortly afterwards falls asleep. When we hear of such an incident we do not discredit it. Rather we believe in its veridicity to such a degree that it affords us an object of amusement. And yet, what has produced the sleep, but a conviction that what was desired was in the actual happening. Is not this faith?

Another individual suffers from some physical dis-

order. He runs off on the idea, from the events of the day, that he is being treated for his disease. In this case no attention has been paid whatever to his trouble. But the subject begins immediately to recover, and becomes well. Are not these every-day examples of the theory for which we are here contending?

There is one feature which must not be overlooked. It is that this chapter is not an attempt to exhibit faith as the absolute all in all entity, to which these bodily and mental recuperations are indebted, any more than such a thing would be claimed for medicine. A man takes a drug, and recovery commences. But are not the great forces of nature after all the real recuperants? forces which have been derailed, so to speak, and which by the medicine have been again put on the track. And so with faith where faith healing has been accomplished, there has been an interruption, by a wrong mental attitude, of the great Life-Force which crowds upon us. In the healing, this false attitude has been corrected, and the life flow has again resumed its energizing potency.

But with us, the question must be the one of faith. In a medical treatment, the concern of the sufferer is not that of obtaining exact idea of what the forces may be which are at the basis of life, but rather to apply to himself his physician's prescription.

This applies precisely in the psychic realm. Much time might be spent upon a discussion of the great causal force of recovery. But the imperative concern is the proper adjustment of our thought state, —the attitude regarding the possibility of returning health, which attitude we name by the word "faith."

What may be the foundation of belief, or the circumstance which leads us to this vantage ground, is not the concern, so long as we reach the belief. That is what gave Pompanazzi the freedom to say, that a false faith (a faith based on a delusion) would produce the same result as a real one. If, by any means, this great gift be attained and kept, it will be to us the remedial agent of our mental deformities; along its path will shine a radiant sun, and through its portals will enter the charioteer of health and joy.

This was the great importunity of Jesus. No one has extolled more signally the attribute which is the subject of this chapter. With him, faith is the key to a storehouse crowded with immense riches. It says, "Knock, and it shall be opened unto you; ask, and it shall be given unto you." It is a mountain towering aloft,—the dominant figure of a great gospel. It is the rock upon which is builded the house which cannot be shaken. It is the strong eagle, bearing upward its weakling until it has learned to use its own strength. "For all things are possible to him that believeth." One failing of our times is that it has not received the emphasis of this note. Its voice has been drowned in the multitude of sounds. We speak of faith, grounds of faith, articles of faith, etc. We speak little of faith as a possession of life. The word has been degraded to signify a mere mental assent or parroted belief. With the Master, it is a Guardian Angel, coming to us as we sit in shadow land, where Hope's voices are hushed to silence, and dark wings flutter in our face. In a moment we feel our hand clasped, and we walk in a mystic realm. But with that moment the world

is changed, and we are changed with it. As if awakening from a dream we stand upon a mountain side. Beneath are left the fogs of despondency and fear, while pressing around us is an atmosphere of vigor and health, and above our heads the lucent light of radiant joy.

CHAPTER XI

JUDGMENTS INFERRED

Part I—Psychic Law

What may be judged of the nature in toto of all these extraordinary manifestations which operate in human experience? Does the human mind or soul form a part of God's ordered and harmonious creation? Are the effects observed within its multitudinous states reached through fixed laws of operation that are inherent but limited within the mind's constitution—or are they without such relation as would give them definite characteristic determination?

In answer to this we might observe that the regularity of the universe in general makes such an appeal to our judgment that we realize some difficulty in not attributing the idea of fixed law, of cause and effect, to all its parts. In spite of the protests of Hume, who nowhere beheld the presence of cause and effect, the latter idea has steadily become to the minds of men the definition of all phenomena. Once our earth was a spark thrown directly from the anvil of the Creator; the thunder, the wind, the marvels of Nature were the casual interpositions of the voice and operations of special Deity. States of bodily disease originated in possessions. We now believe, however, that our fair world has attained its grandeur by a steady development;

the marvelous activities of Nature are each in their turn the continued unfolding of never-varying processes.

And yet this state of absolute order within creation cannot be viewed as less miraculous than the operations attributed by primitive man. The same law-abiding determination we now also apply to the human body and its general alternations of health and disease states. Even poetically, we speak of the body in disease as being out of universal harmony. Speaking more expressly we say that good health demands within the organism certain fixed relationships of chemical constituents; an overabundance or lack of one of these properties will occasion disorder. When, therefore, a drug is administered, and harmony or health is the result, we do not call for an explanation upon supernatural grounds. We think of cause and effect, of the reliability and unerring natural processes maintaining the body; we say that the chemical non-balance has been readjusted, the regular activities have been thereby re-assumed, and a return to health is the necessary result.

With regard to the mind or soul, whether or not the activities therein be operated along certain definable limited processes, there is still at this day a tendency to bring in a divine intervention in these manifestations rather than to recognize the dignity of such an amazingly maintained order. This does not, however, debar us from proceeding to some examination of the data, nor can we ever be justified when baffled by the mystery of certain things, in refusing the aid which science offers us in seeking the

truth, and attributing the undiscerned origin to special divine interference.

Is there evidence of a universal invariable law which predetermines all possible states of the mind; which prescribes what states shall follow each other in any given departure of routine? Is it possible for the psychologist to look upon any mental or spiritual condition and say with authority that such a condition was the necessary result of such and such groupings and arrangements of mental elements within the subject's consciousness?

Professor James writes of the manifold and varied higher spiritual forms thus:

> It seems to me that all phenomena are accurately described in these simple general terms. . . . There is probably no autobiographic document, among all those which I have quoted, to which the description will not well apply. One need only add such specific details as will adapt it to various theologies and various personal temperaments, and you will then have the various experiences reconstructed in their individual forms.
>
> So far, however, as this analysis goes, the experiences are only psychological phenomena. They possess, it is true, enormous biological worth. Spiritual strength really increases in the subject when he has them, a new life opens for him, and they seem to him a place of conflux where forces of two universes meet; and yet this may be nothing but his subjective way of feeling things, a mood of his own fancy, in spite of the effects produced.

If we should trace the life, so to speak, of an extraordinary mental state, a certain one of its phases could not escape our notice, that is, its adaptability to the various spheres of human experience. All

that it needs for a new coloring is a new setting. As the successive doors open into the soul's repository of its religion, æsthetic, or social responsibilities, there enters that one genius, dons the respective garb, and is at once a religious or æsthetic or social impulse.

I have tried to make a close observation of all the manifestations of the so-called supernatural, mental or spiritual happenings. I have followed in my quest the more expressive lines—such as various religions of the world, the mental cults, and the school of applied theology. I find that each cult has its ecstasies, its moments of re-animation, its trances, its states of semi-consciousness. So far as can be gathered, the laws which are set in operation are identical throughout all the system. A particular state in any one of the three branches bears the ear-mark of a corresponding state found in the other two. The only difference between the manifestations may probably be a simple difference of intensity, and one which can be scientifically accounted for. The very inductions of the effected states bear with each other the most striking parallels. Here a certain concept is introduced to the mind. Its significance is judged and the mental attributes follow it up along the paths of its realization. When the concentration reaches a certain degree of vividness, the peculiar state results. Whether the object of concentration or the steps within the process have a religious or a secular connection, is apparently immaterial. The vital point is the one of intensity of mind-fixedness and visualization.

The semi-conscious state has a variety of expressions and every one of these varieties crop out

with the subjects of each one of the varied cults. There may be absolute tranquillity, a sense of perfect satisfaction; a dissociation from the world about with all its cares.

A lady who was constantly going under the "Power" at religious meetings described to me her sensations thus: "You feel that the Lord has lifted you away from this sinful world. You are no longer worldly-minded; all that you have is a sense of inexpressible restfulness. You do not care whether the Lord sends you back to earth or not. At last you are so blessedly contented that if you have a desire it is to remain just as you are."

I have often had subjects describe to me the sensations experienced by them when placed in one of those semi-conscious states induced by different mental cults. Some have said that such an occasion was the first time in their life that they knew the sense of perfect rest. Their worries were absent and in their place existed a grateful satisfaction with things as they are. They regretted to be recalled from their state of forgetfulness and ease, to again pick up the dropped threads of their daily life. It is common to find among these patients a feeling that at the time of the super state, the experience of the hour presents itself as being richer than any other that life has to offer. With some of the eastern religions, a semi-conscious state forms an integral, if not the most significant, part of their religion. The Sufis of Persia, a sect of the Mohammedans, term it the transport. One author writes:

> From the beginning . . . the transport rises from the perception of forms and figures, to a degree which

escapes all expression, and which no man may seek to give an account of without his words involving sin. . . . God has brought prophetism near to men in giving them all a state analogous to it in its principal characters. This state is sleep. The chief properties of prophetism are perceptible only during the transport, by those who embrace the Sufi life. The prophet is endowed with qualities to which you possess nothing analogous and which consequently you cannot possibly understand. How should you know their true nature, since one knows only what one can comprehend?

—A. Schmolders, *Essai sur les ecoles philosophiques ches les Arabs.*

The early Christians, especially those of the monastic orders, used to pursue an attitude of concentration and contemplation which they termed the union of love. St. John at the Cross described this state as follows: "Since the senses and imagination are not employed, we get neither form nor impression, nor can we give an account or furnish any likeness, although the mysterious and sweet-tasting wisdom comes home so clearly to the inmost part of our soul."

Modern psychologists speak of a subliminal self or subliminal mind. This is a thought realm which each person possesses, but which lies somewhere beyond the awariness or direction of the ordinary consciousness of life. Professor James, discussing certain spiritual operations, suggests that in these instances, which would include also those of our own discussion, the needs of the individual find through the subliminal self a pathway to God. That just as the body through its relation to the material universe may be brought into touch with its power by certain

administered chemicals, so also through the subliminal element within we may sense divine power. "Just as our primary wide-awake consciousness throws open our senses to the touch of things material, so it is logically conceivable that if there be higher spiritual agencies that can directly touch us, the psychological condition of their doing so might be our possession of a subconscious region which alone should yield access to them. The hubbub of the waking life might close a door which in the dreamy subliminal might remain ajar or open."[1]

The above quotation, while not bearing directly upon our matter in hand, offers some direction of thought so far as the source is concerned. The New Thought school discerns always divine source and operation in these special recuperations, bodily or spiritually. One of its popular exponents writes in the following terms: "The great central fact in human life is the coming into a conscious vital realization of our oneness with this Infinite Life, and the opening of ourselves fully to this Divine inflow. In just the degree that we come into a conscious realization of our oneness with the Infinite Life, and open ourselves to this Divine inflow, do we actualize in ourselves the qualities and powers of the Infinite Life, do we make of ourselves channels through which the Infinite Intelligence and Power can work. In just the degree in which you realize your oneness with the Infinite Spirit, you will exchange disease for ease, in harmony for harmony, suffering and pain for abounding health and strength. To recognize our own Divinity, and our intimate relation to the Universal, is to attach the belts of our machinery to

[1] Professor James. *In the Varieties of Religious Experience.*

the Powerhouse of the Universe. One need remain in Hell no longer than one chooses to; we can rise to any Heaven we ourselves choose; and when we choose so to rise all the higher powers of the Universe combine to help us Heavenward.[2]

However, to pursue these speculations further is not exactly in keeping with our object. It is enough to have observed that definite natural laws govern what are called mental and spiritual processes. This being the case, and knowing the influence of the presence of faith, in effecting mental readjustments, it should be easy for us to regard faith as the logical instrument of the remarkable restorations.

Part II—Presumptous Claims

From the foregoing observations, two points arise in question. First, the status of any particular society or branch of the church, claiming to be specially appointed to the work of faith healing. For if the significance is to be attached to the intensity of the faith on the part of the individual, there can be no virtue in a name, in a succession, or a so-called revelation so far as any cult is concerned.

To make such claim is at once an apparent absurdity, and a declared ignorance on the part of the claimant of the real character of the work. The only element which can distinguish any one system as greater than another is the degree of faith which it is able to create in the mind of the subject.

And second, there arises the question as to how we shall regard the traditional belief that the change

[2] R. W. Trine. *In Tune with the Infinite.*

wrought in the life of the sufferer is brought about by some special outside intervention which might act independently of the individual's mental attitude. I have, for example, heard earnest and sincere souls urge that in the eyes of God a weak faith may be as significant as a strong, that the display of His divine power is one according to his mercy. I have heard others express that in those cases where faith is impotent, the ineffectivity is to be explained only by the adverse will of God. And sometimes we discover a writer letting himself so far loose from the testimony of observed facts (as I regard) as to express a sentiment:

> It is as true here as in any other field that God acts sovereignly and according to His own determinate counsel. He sees it best to recover one person at the instance of His people's prayers, and He may see it best to withhold such recovery for the time from another.[3]
>
> Nor are these signs wrought continually, but as often as it shall have pleased God and seems necessary; whence it is evident that to work signs depends not on the option of man, but on the will of God.[4]

In answer to these points there is the criterion to which all our theories may be brought, namely, the work and testimony of the world's Great Healer Himself.

With regard to the first question, that of special privilege or commission in healing, it has been already noted that even Jesus never claimed for Himself such a distinction. I quote a terse paragraph from Dr. Batten:

[3] A. J. Gordon, *Ministry of Healing*, p. 198.
[4] Bullinger.

Our Lord never once hinted that His ability to heal the sick was due to His unique relationship to God. On the contrary He declared plainly that the gift of healing was not peculiar to Him, even going so far as to say that any one who believed on Him would be able to perform deeds greater than any that He had ever done.

Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. . . . St. John 14:12.

It is vastly important to realize that Jesus insisted that others could heal the sick as well as He. Moreover, He early put His conviction to the severest practical test, for He sent out the twelve, and from the whole tenor of His instruction, especially as reported by St. Matthew (10:1-42), the main object of their mission was to heal the sick. . . . And this work was not limited to the twelve; for in St. Luke we have the story of the mission of the seventy followers, and they also were directed to heal the sick of every city they entered. It is clear that the disciples were successful even as their Master had been, for the seventy returned to Him rejoicing because they had found by experience that they too could cast out devils. . . . Moreover, our Lord approved of this spreading of the impulse to heal the sick; for He rebuked the over-zealous disciples who would enjoin those not belonging to their body from casting out devils in His name (Lu. 9:49 ff.). Our Lord wanted every one to be free to engage in the effort to lift the burden of the world's woes.[5]

If then Jesus refused to assert for Himself any supreme place in the sphere of Divine Healing, how much less may any other individual or society reasonably lay claim to this with congruity.

Neither does Jesus leave us in doubt regarding His

[5] Dr. Batten, *The Relief of Pain by Mental Suggestion*, p. 52.

attitude in the second matter, the supremacy of faith. It has been noted by one that there is no evidence that He ever even prayed on behalf of a sick person, or that He taught His disciples to employ that agency.

> In one place we find Jesus' words, "This kind can come forth by nothing, but by prayer and fasting" (Mk. 9:29). The words, "and fasting," are recognized by all textual critics as a later gloss added from an ascetic interest. . . . In St. Matthew the same reply appears as an addendum so contradictory to what precedes that the whole verse is surely pronounced a gloss (17:21). That gospel does, however, preserve the true and sufficient answer of Jesus, "Because of your little faith" (17:20).[6]

No one more than Jesus recognized the Divine origin of all life, and yet no one could have given a more absolute place to the element of faith as the conditioned circumstance of healing.

This we shall see.

Part III—What Particular Diseases Are Cured by Faith?

It would be presumptuous at this stage of our knowledge to prescribe dogmatically the sphere and limit of the phenomenal agent of healing which we have been describing. Through the revelations of science the views regarding this subject have during these latter years undergone a remarkable modifi-

[6] Dr. Batten, p. 34.—Let it be remembered that faith on the part of the healer is required as well as on the part of the patient.

cation; and there is still a vast field of unexplored knowledge. We know that there are individuals who regard any prescribing of faith's domain as profane. "With God," they say, "all things are possible." To this it may be replied that such a statement is not related to the situation. Some one might say, that God can cause a grain of wheat to germinate from a limestone rock; or that in answer to the prayer of some needing and devout Christian, He can cause a double storied house to emerge in one minute from under the ground, and at the end of that minute the house be standing with complete furnishings inside, a warm fire burning, and the kettle boiling. I repeat, that taking the ground of the pet theory of all things being possible with God, it follows that a man is at liberty to say that God can do these things just described. At the same time, however, to make such a statement, or to deny it would be equally a meaningless rabble. The only question which can have the slightest meaning to us, "*Does* God do such things? If so, then the farmer may throw his grain among pebbles, and look for a full harvest; and the houseless individual may look to prayer for the sudden and stage-like appearance of his furnished tenement. Upon the whole, however, we judge that it is better to use the testimony of past experience as to what have been the regular conditions and circumstances in the development of things, and to act in accordance with evident law. And likewise with disease; we may spend our time in referring the absence of recovery in certain cases to the attitude of the will of God, and add a host of speculations about His particular view at the time;

such an entertainment would be quite in keeping with theological occupations; but so far as its practical value, it would land us nowhere. The only way for us is to enquire of past history what forms of healing are known to occur under certain particular influences, and what are not thus known.

One writer[7] has classified the acts of healing by Jesus as follows: Fever, leprosy, paralysis, withered hands, demoniacal possession, uterine hemorrhage, re-animation at the point of death, epilepsy, blindness. The comment is added that the three gospels contained no mention of the healing of such diseases as *tuberculosis*, typhus, diphtheria, and the like.[8]

Such an analysis of the acts of Jesus is in accordance with the general attitude of scientific workers in the psychic field. That is, that as a rule the types of disorders directly amenable to faith or mental healing are of a functional nature. Types within which the constitution of the bodily organism is not being injured by such interventions as the virus infections, organic lesions, wastings, etc. In other words, these functional disorders may be regarded as the various manifestations of those states which have been described under the after-image and apprehensive maladies.

There are, of course, some cults whose statements outstep this denotation. Christian Science, for illus-

[7] Dr. Worcester.

[8] Jesus is reported to have cured leprosy; but it must be remembered that the ancient world recognized two types of leprosy, the one of which would appear to have been some common skin-disease. This we know may often be caused or cured by mere mental suggestion.

tration, has claimed to cure cancer, but the contention has been contradicted as follows by a modern writer:

Mrs. Eddy's man, Alfred Farlow, the official, highly paid and carefully coached spokesman of her cult, and its leading press agent, admitted, in response to my questioning and when testifying recently under oath and subject to cross examination, that he did not know of any cure ever having been made by Mrs. Eddy of any organic disease in her life, but stiff leg; and he said that, in his understanding as a high practitioner of the Christion Science art of healing, a stiff leg is an organic disease.[9]

Another author, dealing more generally writes:

In all these functional disorders, especially those in which the body is affected, cures have been brought in all ages by a thousand different agencies. The primitive medicine man, the sorcerer, the herb doctor, the vendor of patent medicines, osteopathy, medical science, prayer, anointing with oil, New Thought, Christian Science, all the cults of faith and mental healing, have genuine testimonials of real cures. . . . The disease cured, however, is not always what the healers claim, for they fail to discriminate between the functional and organic disorders. They claim to heal organic disease, even broken bones, but there is vast room for skepticism in regard to the diagnosis. I could easily claim to have cured heart-disease, and could have seemingly good testimony to the gravity of the condition, and to the reality of the cure. What I actually cured was the fear of heart-disease, and the removal of the fear resulted in the normal functioning of the heart.[10]

[9] Religio-Medical Masquerade, Peabody.
[10] *Relief of Pain*, Batten.

It would clearly appear, upon every observation, that the people who most contend for the extension of the operation of faith to the field of organic disease, are such as are the least informed on the element of therapy.

On the other hand, there is an ever-widening recognition of the sphere of the mental, or psychic, or spiritual agencies, in the readjustment of functional disorders. There are a host of symptoms which were but a short time ago judged to be incurable, which are now undertaken and successfully treated by psychotherapy. Many of the manifestations of shell-shock, for instance, would come in such a category.

Organic diseases are in general aided indirectly by mental therapy. There are many cases in which a regained restful state, a lowered temperature, an alleviation of pain, are of invaluable service; and often these can be gained through the above mentioned regime. The irritation of the mucous membranes may be rapidly arrested in this manner. Such a fact probably offers a part explanation of the consumption cures previously accounted. A modern medical treatment of phthisis makes its working hypothesis to be as follows: The prolonging of the disease is dependent upon sustained over-irritation of the mucous membranes, since it is the excretion arising in surplus amount therefrom, which provides the disease germ with its food.

These affirmations may be made. On the one hand, the efficacy of mental therapy, when associated with the field of organic disorders, has often been exaggerated. On the other hand, there is a vast field for its scientific operation, the borders of which as yet we have only touched.

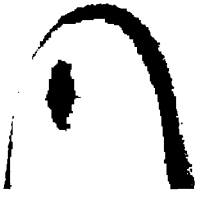
Part IV—From Death to Life

Last night was one of visions. It may have been from the lingering thoughts of boyhood and the Great Light. I was in a forest by the sea. On the distant shore I could hear the waves break in rippling murmurs. The forest was heavy and undulating. But everywhere, long vistas were opened up by terraced walks, huge trees lifted their heads to the sky, and beneath, on each side of the walks, were parterres of brilliant blossom which gave them the appearance in the distance of a wonderfully patterned carpet of intricate and exquisite design.

As I sat I remembered that the roads had borne a strange familiarity. There were long paths, which I travelled until like others they led me to the sea; and although I had never travelled them in the same complete order, each part of the road had been crossed by me at some time. Again I found that I had walked over parts unconsciously, and would find myself wonderingly at an unfrequented spot. Without thought, some intuition had directed my feet step by step.

It was an evening for such a reverie. A crimson sun was in the west. On all sides I was surrounded by darted arrows of light, that seemed cool and fragrant showers playing all over me. Now there would be a spray of delicate rays, glistening upon the leaves, sparkling like diamond and topaz, and now an effulgence in rich hues of melting azure, played quiveringly before my eyes.

Where the hills rose high, I could see suspended



as remnants of a dying day, pale mists, impalpable vapors borne from the ocean, among which fitful gusts of air still tossed themselves into fantastic shapes, some armed warriors throwing out their spears, some flying forms with streaming hair, some like veiled ghosts waiting to be returned to darkness and shade.

As I sat, half-thinking of the day and of the scene, gradually the diaphanous vapors gathered themselves against the face of the mountain, like a canvas spread out for the artist's brush.

The crystalline spray took on a dull softness; the brilliant haze disappeared like an image that had been breathed upon a mirror; the sky became a gathering curtain where glimmering, hesitating stars embroidered a purple velvet, and I was enclosed in the gentle shades of night.

I was far from home, yet the consciousness of night did not stir me. Neither did I wish to break the frame of mind into which I had been lulled. My mood was ecstatic.

But I arose, prompted by something—I know not what. The overhanging foliage made all paths look alike. I started out, but found only one path. It must have been that there were others, but in the darkness I did not observe their junction. How long I might have wandered I do not know, but that the road terminated in a doorway into a huge palace.

For a distance I followed a long passage with intricate turnings, and which appeared to have no outlet. It was like walking through a thick mist. Then suddenly an opening in front of me revealed a dazzling scene. At the far end was a velvet curtain

against which glittered in brilliant luminance a huge cross. Over it was a star. From these a perpetual sparkle of lambent fire darted a stream of rays. Everywhere around the opening, and above, were hung lamps which reflected lights of variegated colors, and these, mingling with the flashes from the cross, patterned with gold, crimson, and rose, the white marble pillars and floors.

Then a change. The lights flickered out, and I was in total darkness, and in the open. Then came a subtle recollection that as a child I was once lost in that very place. I now felt myself helpless.

As I waited a form arose before me. A hand was placed upon my eyes, and I heard the words: "This touch gives sight to the blind. Look now, and follow me." As my acquaintance turned, I noticed that with every step a light was shed upon the ground. The path was rough and to me strange. I might have become nervous and uncertain, but my guide prevented me by assuring me of safe conduct home; saying also that to doubt would destroy the light, and turn me back. This I know to be true, for more than once I turned my thought to the rough and strange road, and doing so I sensed an approach of darkness.

How far we walked, and where we ended are but dim memories. This I remember, the path led me to security and peace. When I awoke I realized that I had been gazing upon life's spiral way. The pathways were the associations, the thoughts of my boyhood. The voice was the mystic spell of faith, which had given me light for darkness, strength for weakness, and life for death.

Part V—Our Over-Anxieties

With most of us, our fears are distorted and exaggerated things. Fear is one of the most permanent and emphasized instincts which are attached to our being. Primitive man feared the dark place; and it has been handed down to us to regard with timidity the veiled and unknown, either in space or time. Assurance is slow to seek acquaintance, but fear is ever upon our doorstep. I have known a man seeking to gain the confidence of a colt, to work for hours with little sign of success, whereas but one sudden, quick move of a moment, and the animal has trembled like a leaf in a hurricane. And we may have in some circumstance connected with our lives, an overwhelming, unquestionable testimony that all is well, but the appearance of a small event without weight or issue, which would upon any other occasion have passed without notice, has dispersed from our mind the recognition of things as they really are, and left us gasping like Macbeth before the ghost of Banquo.

When the future of some event hangs in the balance, for or against, possessing equal chances for good or ill, the mind will almost invariably centre itself on the side of the balance which holds the danger possibilities, and becoming dizzy with the apprehension, will behold the plate go down and down, whether in actuality it do so or not. Often we can recognize nothing but the alarming, when indeed, had we but eyes to see, the case for good against ill, suc-

able to prevent his hens from laying away from the premises. The intensity of the worry-thought is not determined, apparently, by the actual importance of the concern. Often, the mind has three or four objects of horror to which it refers in turn, with this effect. When worry number one is on the carpet, its significance is overwhelming, and numbers two and three are of no more importance than the toss of a button shank. When number two is made the pet, it occupies in turn the chief seat of honour, and you cannot persuade the patient that numbers one or three have any more place than a circle with the rim off. And when number three pays his devoirs, numbers one and two take their turn at disgrace.

In a nut-shell, it would appear that with a certain type of mentality, there is a certain amount of superfluous anxiety to be used up, and the selection of the object of exasperation is of smaller concern.

Reasoning with the worrier, therefore, regarding the triviality of his troubles, I have long concluded to be ill-spent energies. Some more fundamental source than an outside matter must be regarded as the culpable element of the distress. One popular writer regards this constant over-solicitude as an immoral habit; and contends that in time to come, it will be classed with such traits as drunkenness, fast living, and those paths of conduct in general which uselessly absorb the subject's vitality and wreck his constitution. Another conception which makes it a symptom of nervous disease, receives a popular support. In these expressions we are probably brought once more face to face with the relation of body and mind; of the identity existing among

sources of physical and mental abnormal expressions.

An explanation of the distress in question, which may be compatible with either one or both of the above statements, has suggested itself to me. The discovery of this explanation throws us back upon an observation of the human make-up.

Deep down in the inner recesses of our being, is that part which we call the subconscious self—it is a sort of operating power which sustains our life, propelling the heart throb, the respiration, blood-circulation, etc. It is the engine-room where the mechanism is at work which accounts for all our activities. Remarkably, its system is so smooth, so harmonious and unified, that we bear about with us no sense of the wonderful miracle that is being performed—without even a recognition of what is being required to maintain the dynamic. But some fuel is needed. And strange to say, one of the essentially required constituents is the element of stimulation, to be offered through some form of activity—physical, mental, and I might here say, emotional. The demand for this property has behind it a demand of the law of life. The latter cannot be preserved without it. Thus it has come that this great hidden mechanism, the dynamic of being, has placed the need of this quality deeply in our consciousness. The act has been performed, however, in so stealthy a manner, that we do not realize just exactly what has taken place. We are aware of one thing, that we are the subjects of sensation which we term instincts, impulses, desires; there is always with us a wish to reach out—to find in life something more

than living. At times we cannot explain our restlessness; we possess no definite object of desire. Should some one at such a moment ask us for such an explanation, we could only explain our attitude as "I want—I don't know what I want" sort of feeling. These sensations are all an expression of that inner hidden demand for stimulation which has been described. Should the craving turn the body or mind to some exhilarating exercise, the needed stimulus is thereupon supplied. And with the maintenance of this process in due time there issues restfulness and quiet.

In life's earlier period, nature has met this circumstance with an elaborate provision; the body, supple and fresh, responsive as the Aeolian harp to the passing breeze, is readily stirred to activity. The exhilaration of this affords all the needed excitement; the dynamic is supplied, every part of the bodily organism vibrates with health, and relaxation and rest ensue. With the advance of years, this responsiveness and vigor of the body gradually diminishes, but there remains still this law of life, the stimulation demand. And here the trouble begins. For let it be noted, that the subject may be driven for new resource not only to activities that are pleasant, and recuperative, but equally to a course that is harmful. For the mechanism of which I have spoken appears to act blindly; in the pursuits which it urges, it exercises no apparent discrimination in the element of eventual good or ill. The only essential is the property of stimulation. And since the "fear" thought, as well as the sense of joy, will stir the frame to quicker movement, will raise the heart to a more rapid beat, and the blood to a sterner

course, it may be that the subject may be blindly compelled in either path.

If the matured individual shall have well-stocked his mind with some healthy interest, one which can at intervals draw him from his cares, and absorb his attention (for this is the requisite), he is fortunate and happy. This will keep the subconscious normal and subdued. But if, on the other hand, he is not so provided, he is in great danger, for the "fear" thought is always at hand, and ready with the exciting elements. A little humouring of the subconscious mechanism with this poisonous stimulant, and it will take to it, adopt it, demand it incessantly, and chain the unfortunate victim down to its practice, just as in the instance of any other animating but poisonous drug. It needs but a short occupation by the fear thought to constitute a habitual tenant. Once this established, and you have the *worrier*. Any circumstance may thereafter be the occasion of dread. For if there should be about it no apprehensive or alarming incident, the imagination of the subject will supply all that is lacking in this regard. He will readily behold a skeleton invisible to every other eye.

Let us then fortify ourselves with the following reflections. First to guard against the invasion of worry. We know the fable of the camel who asked permission to enter a tent to warm his nose; but, pushing himself further in, he finally requested the owner to vacate the shelter, since there was room only for himself, the camel. Thus is it with worry; give it the slightest admission, and it will crowd out every other interest, and make life a blundering and warped thing.

Let us remember next that if we cannot have our circumstances altogether adjusted to our likes, it is usually possible to adjust our likes to our circumstances: and that, to some degree, is only what every person has to do. Let us regard that luxury is not always a boon, nor humble circumstances a curse. The rich man is often far from happy, and the necessity which compels us to work affords us a stimulus to bodily and mental activity, keeps our thoughts from ourselves—thus acting as a vital tonic which is in itself a reward.

We should not meditate upon our failures. Life is destined to have some of these. So long as we have health, we may have all we really require, to pull through and find life's good. To refuse to be concerned about our losses will be one safeguard upon our energies.

In attempting to pull ourselves up in our wrong habits of thinking, let us not forget the importance of being able to turn to some interesting subject. The modern religious school is beginning to see clearly that to draw their youths from amusements of which they do not approve, they must offer some substitute. We must treat our mind in the same way. We cannot long curb a habit of thinking without offering a substitute.

With such an interest to which to resort, we can give ourselves much further aid by refusing to entertain in any degree the foreboding suggestion whenever it may strike us. "We cannot," says one, "prevent the birds from flying over our heads, but we can prevent them from building their nests there."

A testimony in favor of the Emmanuel Movement offers valuable suggestion. "For some time I have

been engaged in literary work. Before and during that time I have been troubled with nervousness, sleeplessness, imaginary worries, dismal forebodings. I heard of the work being done in the Emmanuel Church. I found that it was simple, but also that there are profound psychological laws which may be put into operation, for the healing of mind and body. I came to discover stored-up forces lying in the depths of the subconscious self of which I had never dreamt. . . . My first weakness was a great tendency to worry, to anticipate troubles that never came to pass. All this, of course, reacted upon the nervous system. My nerves became demoralized. I determined to check these miseries. In the morning and evening I suggested to myself not negative but positive qualities, e.g., courage, self-confidence, cheerfulness. In two weeks or so, things looked brighter, the world took on a more roseate hue and life appeared a different and better thing altogether, and I am on the way to complete and permanent conquest. I may add such a thing looked impossible three months ago."

Part VII—The Relation of the Church to Healing

On the one hand, many of the departments in life in which the church has once exercised a directing influence, are being gradually handed over to specialized branches; such are, for example, our affairs of State, our social problems, our educational institutions, our ethical investigations.

On the other hand, we cannot presume that the church has to-day no place in these activities. We

cannot leave the moral reprobate to the psychologist, or the ethical philosopher. Our education would be incompetent if it should not rise above the concrete and material things of life. Neither can our state programme dispense with the moral vision, the vision regarded as the inspiration of the Church.

In speaking of physical healing, we approach another of these passing elements. When the Apostles of early Christianity received their commission, healing the sick was equally emphasized with preaching as part of their work. With the general process of things, the physician has specialized in this office, and has come to an efficiency in this work which is the property of no other cult.

Still, as with the previously mentioned institutions, we may here ask, "Has the time fully arrived when the Church should be relieved of its responsibility—when the commission once given to its apostles should be entirely relegated to the past?

To me, this does not appear as the situation.

It is clearly seen, first, that there are many who have failed to receive what they required at the hands of the physician; and turning to certain branches of the church, they have realized the fulfillment of their bodily needs.

Second, since there are evidently many diseases which must be alleviated through the agency of a more extensive assurance, we can see the opportunity of the church; for by some, their confidence in the power of this institution is carried to the degree of a superstition.

Third, with some individuals—however much they might understand the value of an assured mind—to whatever extent their desire for this assurance, it

is impossible for them, without the added help of some representation that speaks with authority, to assume for themselves this confident attitude.

Why the orthodox church has become so lax in this momentous concern, is difficult to state. If, as a body, it were called upon for an explanation, I suppose that it would give answers both feasible and otherwise. The success of some of the break-away branches would suggest that the Church should think over the problem very seriously.

Until the orthodox church does this, it cannot expect other than that a multitude of people will turn to the systems which offer healing to the body as well as to the soul.

CHAPTER XII

A WORD TO THE INDIVIDUAL

The first course in sickness is, of course, to consult a physician. He is the person specially trained in the work of healing. He has devoted his life to this study, and has the advantage of the knowledge of many centuries' findings. If the physician then diagnoses your case, points out your trouble, and gives you directions to follow, all that would be left for this work to prescribe would be the plain admonition, "follow your directions." Or if it be that your physician judges you to have no ailment of any moment, and tells you you may unconcernedly travel about your business, then so much the better; and in such an instance I have no voice to utter.

Unfortunately, however, there are those, who have not been able in such event to revert their mental concept and take things for granted after this manner; who, although receiving from their physician the fullest assurance that they have no vital ailment, remain, in spite of everything, victim to a sense of uncertainty and even discomfort. It is to such individuals that this chapter is addressed.

If you should belong to the group described, who are unable to rid themselves of the presentiment of sickness, then for your relief, call to mind that the apprehension or after-image pains are just as likely to visit you as to visit any one else. In the light of the description previously given of these maladies,

give yourself a critical examination. If your physician can diagnose nothing more than the fear of some ill, then the trouble is likely to be apprehensive. In such a circumstance, cease to brood over and contemplate your situation. All living demands an exercise of trust and confidence, in some form or degree.

Or it may be that your distress belongs to the after-image family, especially if it be the case of an abnormality lingering long after the first cause should be spent.

The eclipse of the idea is also here the requisite. Varied resources may help in bringing about this result. A change of location has its good to offer, because the novelty of scene yields attraction to the mind, and draws it for protracted periods to new concentrations. I often think that this element of distraction does not receive the credit it should, when the benefits of the "change" are accounted. With us, living upon a vast continent, it is the thousand miles which affords all new climate, altitudes, etc.; but I once visited a quiet spot in Europe inhabited by peasants who travel little and seldom, and I heard an old man say, "Every year when I visit the market town eight miles away, the change of climate does me worlds of good." What casual observer would not say that the virtue existed in the change of scene, and thus of interest?

If you cannot afford the luxury of travel, there is another simple agency by which a similar result may often be as effectively or even more effectively achieved, and that is the taking up of a new interest in life. This may be in the form of that commonly called a hobby; or it may be some branch of

study or research. The signal characteristic required is that it be fascinating enough to keep the mind occupied for long periods, and thus prevent it from the contemplation of the self.

Periods of relaxation have no mean part to offer. You may gain valuable assistance by setting aside regularly a few minutes in which to call yourself to absolute rest. Make your mind a blank to all thought, suspend the habit of constant recounting, of humming some tune, of holding yourself in rhythmic tension. By this you will gradually grow to see how high-strung you have been, and to recognize the outrageous pace at which your mind has been driving you.

If you find, withal, that you require to seek other aid than that of your own, there are outside means.

A physician skilled in psychotherapy may, if your mental life is disclosed to him, discover some distant cause, unravel the whole network, and lead you to liberty. This has been done in numberless cases, and in a marvellous manner.

If such aid be not within your reach, the companionship and association of strong, vigorous personalities has much in store for you. It is this fact that makes Christian Science possible. With all its follies, and blindness, the founders of this sect perceived the significance of a property which the orthodox churches overlooked. It appears to me that the orthodox churches may lay much of the blame for Christian Science at their own door. If there be in religious community a possible something for which the suffering masses are looking, but to which the orthodox church, being preoccupied with creeds, cannot attend—it is only human for the

masses to search elsewhere, whether or not they search wisely.

Not that I would recommend you to experiment with Christian Science, or, should I say, invite Christian Science to experiment with you—unless you desire to risk jumping from the frying-pan into the fire. It is to me regrettable that the property of which this sect takes advantage should be left so much in such a setting of ignorance and absurdity.

But this is a digression. It may by chance serve to answer some question having arisen in your mind regarding this named body; my object here, however, is to emphasize the benefit of a vigorous companionship. It is upon this that Christian Science places its first foundation.

The propaganda of the orthodox church does, it may be noted, extend itself in instances to some of these special practices relating to healing of early Christianity. These instances also illustrate the value of a vigorous environment.

Take for example, some of the events connected with the "religious revival" or of the so-termed "camp-meeting." Some invalid, as is common, assembles with a group of five hundred people, and leaves the gathering cured, it may be, of paralysis. This same individual has probably for two, three or four years, endeavoured in his own home to obtain a cure by faith. He has prayed, read his Scriptures, and spared no religious rite, yet only to remain the paralytic. But he has not been in the group of the five hundred people for one-half day before his prayers are answered and his desires are fulfilled.

The companionship of vigour and enthusiasm crowds our mind with the recognition of healthful-

ness and power, causing to a more or less degree the concept of weakness and disease to be thereupon abandoned.

Is it not a simple return to the great truth, "As a man thinketh in his heart, so is he"? Or, shall we add, "as a man recognizes"?

And to go one step further, is not all that is here suggested once more but a part expression of the Master's words, "According to thy faith"?

Again then, we are face to face with the reiterated underlying principle—to forget ourselves, our dreads, our ills, and to commit whole-heartedly for better or for worse, our keeping and our destiny to the Great Power within—such is what the occasion sometimes demands.

CHAPTER XIII

THE MENTAL SLANT [1]

In a previous chapter the attempt has been made to state the general nature of diseases that are amenable to faith and mental healing. These types have, for class use, been termed Diseases of (1) After-image, and (2) Apprehension. The After-image category represent a lingering pathological condition sustained within the concept of the patient; this condition exists as an aftermath of some actual disorder which has been already re-adjusted.

The "Apprehensive" group are constituted of states of tension and strain, mental and physical, taken on after a feared evil has been keenly visualized or fixedly thought upon. Here, the apprehension alone has produced manifestations corresponding in a degree to those which would have arisen from the actual experience of the dreaded malady. The peculiar character of these states is that, although they present the symptoms of organic disease, the symptoms alone exist. These appearances arise from a false mental attitude. They are the result of an imaged disease, so far as their present goes, in which the visualization is so acute, that both mental

[1] An extensive and profitable outline of the work achieved by Medical men in psycho-therapy, is published regularly in *The Journal of Abnormal Psychology*, Richard G. Badger, Boston.

and physical reflexes, or responsive states, are brought about. What is needed, then, is not so much a physical as a psychic readjustment, i.e., a new attitude within the patient's mind regarding himself. This necessity gives him his peculiar place with the faith cult.

Having considered these groups somewhat extensively, we shall now turn our attention to a further form of disease, which is both interesting and problematic. It is an order which, while seemingly belonging to the field of the faith or mental cure, yields no more to any such cult, than it does to the medical. A sufferer, for example, visits his physician. The physician diagnoses the case as psychic. His expressions in describing the ailment to his patient may be: "Your trouble is all imaginary; you need more control, more outside interest," or other such. In the course of things, perhaps by some accident, or casual incident, this individual is directed to a branch of a Faith or mental cult. In spite of a seeming abandon to this new adoption, no striking change issues. I knew a man, who, for years, never walked. During the time of invalidity, he espoused Christian Science. The remaining years of his life found him an ardent, unwavering "Scientist." He maintained a constant assurance that his walking would be restored, but such an event was never fulfilled. The only visible good which came to the "student" was a more cheerful mood inspired by the new element of hope which fascinated his thinking. Such instances of faith and mental failures are numberless. Without further illustrations, then, we may turn to an investigation of this class of abnormalities. I have chosen to speak of them as "mental

slants." This term again will need definition. It is intended to convey the idea of a something within our consciousness, existing as a tangent, or better still, as a protracted development of some concept or attitude which has been sidetracked from our general sustained course of mental progressions. Between the entity as it appeared at its first deviation, and the eventual form assumed there may be no similarity that would suggest identity or continuity. It is when this point of departure or non-resemblance of root and branch is reached, that the disease assumes its complicated and problematic forms.

Let it be understood that the "mental slant" is not to be considered as pathological throughout the whole course of its complication. On the other hand, the term is intended to imply an activity, which, in its first stages, constiutes a normal and essential part of experience: so much so, that in tracing a development of this characteristic, we are led to turn at first our attention to one of the commonest attributes of the mental advancement, i.e., association of ideas. From this simple process, first a necessary constituent of thought building, we may have, in instances, an eventual warped and unbalanced formation. With this we are confronted with that peculiar health state which has suggested the term "the mental slant." This further may be carried to a final extreme, which we are compelled to regard as abnormal and pathological.

Let us, then, commence the study of the mental slant by referring to it in its first and normal expression, viz., the association of ideas. Here is a simple example. A man tells me that he has visited the Arctics. I immediately think of ice and cold.

This transition of the mind is spontaneous. At some previous time, I have in my thinking connected the Arctics with cold; and immediately the former is mentioned, the association of the latter is repeated. We are all familiar with the process and no further example is needed. This feature forms the staple basis of our automatic memory. By it we arrive at constructive thought, at the power to relate and value the given objects of life.

Two points are here significant in our study. The first and chief, the fact of the spontaneous movement of the mind from a geographic to a climatic condition. The second, that there is a transition only, rather than what could be called a thought. For although my vision moves to snow and ice, I am, during the whole time, fully aware of the existence of the Arctic world. In fact, the Arctic regions as such still hold the predominant place within my concept. This is an instance of simple association, or automatic memory.

Insignificant, however, as it may appear, this automatism opens up for us our field of discussion.

We shall now follow the element of association as it begins to deflect into a freakish and warped attribute. A nineteenth-century novel contains the following paragraph, describing the frequenters of the old London bridges:

> Then the crowds forever passing and repassing on the bridges, on those which are free of toll, at least, where many stop on fine evenings looking listlessly down upon the waters with some vague idea that by-and-by it runs between green banks which grow wider and wider until at last it joins the broad vast sea— where some halt to rest from weary loads, and think,

as they look over the parapet, that to smoke and lounge away one's life, and lie sleeping in the sun upon a hot tarpaulin, in a dull, slow, sluggish barge, must be happiness unalloyed—and where some, and a very different class, pause with heavier loads than they, remembering to have heard or read in some old time that drowning was not a hard death, but of all means of suicide the easiest and best.[1]

These descriptions illustrate a form of association which becomes what may be better termed mind-wandering. There is originally the river, eventually the broad sea, originally a halting-place; eventually the thought of sleep in a sluggish barge and happiness; originally a sense of relief, next a reflection upon the ease of drowning, finally passing to a vision of suicide.

The difference between the associations of the latter and those of the Arctics lies in this—with the example of the Arctics, the elements called up in the individual's thought-connections have a direct significance regarding the original subject introduced; they go to make it what it means to us, and they are systematic and logical. In the portrait of the London bridge the circumstances of the individual's life are the chief agencies in starting up and sustaining his course of thought. There is no necessary logic or system in the progression. The man visualizes, creates according to his feelings or mood. The bridge and river have related themselves to a certain phase of his life. That phase, in turn, now takes the place, in his mind, of the bridge and becomes, thereupon, the starting-point of a new and deflected path of association. It is evident that such a man

[1] *Old Curiosity Shop.*

has no anchor in his thought, but drifts out on a wide sea to a distant land of airy creations. At this point we have a suggestion of the manner in which certain mental derangements have their first expression. We are also approaching a definition of the term "mental slant."

We shall now examine the extreme degree to which this deflection may swing the new world which its groupings will create for the subject, and the manner in which this false creation will become to him the only actuality in the realm of Being.

A Tale of Two Cities contains the following incident.

The passenger is an official of Tellson's Bank. The drift of his associations and mental wanderings are explained as in the previous instance, by the particular association of his mind.

As the bank-passenger nodded in his place with half-shut eyes, the little coach windows and the coach-lamp dimly gleaming through them, and the bulky bundle of opposite passenger, became the bank, and did a great stroke of business. The rattle of the harness was the chink of money, and more drafts were honored in five minutes than even Tellson's, with all its foreign and home connection, ever paid in thrice the time. Then the strong-rooms underground, at Tellson's, with such of their valuable stores and secrets as were known to the passenger (and it was not a little that he knew about them), opened before him, as he went in among them with the great keys and the feebly-burning candle, and found them safe, and strong, and sound, and still, just as he had last seen them.

But, though the bank was almost always with him, and though the coach (in a confused way, like the presence of pain under an opiate) was always with him,

there was another current of impression that never ceased to run, all through the night. He was on his way to dig some one out of a grave. . . . the passenger in his fancy would dig, and dig, dig—now with a spade, now with a great key, now with his hands—to dig this wretched creature out. Got out at last, with earth hanging about his face and hair, he would suddenly fall away to dust. The passenger would then start to himself, and lower the window, to get the reality of mist and rain on his cheek.

The foregoing is a clear illustration of how the mind may deflect at a tangent and create for itself a new world. There is first the stage coach; then the bank; and at length the restoration of a man to life. The near environment, the coach, had a point of contact with a phase of the passenger's life, i. e., his banking interests. The latter then formed the content of the mind, and replaced the former. Every association of the coach received a new interpretation; it became a part of the bank. This new content found a link with a third and greater interest, that of resuscitation, and by which it also was in turn replaced. The large bank-key became a tool for digging, and the journey was being made wholly with this object in view.

The coach was always in the man's consciousness, but only "like the presence of pain under an opiate."

What takes place then, in such an instance as is here given, may be defined thus. A thought or train of thought, which has become intense enough to be fascinating to the individual, creates for him, in spite of the testimony of his senses, a new universe in which his mind revolves. Its objects are the visible and the tangible. This delusion may be effected

by each of two processes. The intensity of the mental picture may cause the sense inferences to become eclipsed, or (2) by the dulling of the over-consciousness, the senses and the reason may be dulled to such a degree that their dynamic is rendered lower than that of the involuntary habit-thought. That the man in the stage-coach was dozing, has no practical significance. This means only that a sluggishness had laid hold of the outer sense activities, thereby permitting the mind-vision the more quickly to gain the supremacy. These transmissions of concentration are by no means limited to the sleeping periods, but may be in the sleeping or waking states pushed to an almost equal degree. A child of six years was sent in the dark by her mother to make a purchase at the village-store. The distance from the home to the store was about a hundred yards and the path was solitary. The infant returned to the house, trembling with fear, and exclaiming that she had seen a man with a knife, trying to catch little girls. The mother knew this to be false, and dispatched the child a second time; again the little creature returned terror stricken. This time the object of horror was a bear. What were, however, the real happenings of this event? Certainly not what the child imagined them to be. The circumstance of the night had linked itself with an already-formed temperament, the child's element of fear. This element now became her world, and was quickly peopled. The objects of environment, reaching the mind through the senses, received a false interpretation; the tree became a man with a knife and the black shadow a bear.

I trust that we have now approached a clear defi-

nition of the term "mental slant." In brief, it represents a process as follows—a suggestion reaches the subject, probably through his outer senses. Instead of remaining the centre of a group of associations, it becomes merely a path to a habitual thought duct of the individual's mind. To this a group of false interpretations are attracted, and an imaginary world is created. There is throughout no voluntary fixedness of attention, and thus no logical direction of thought. The course of the progression is a deflected one and the tenement at which it terminates is a house of dreams.

With regard, then, to disease in certain of its forms, in particular those types which resist both the medical and ordinary faith cults, these are the expression of the mental slant carried to its finish. The patient lives in a realm of illusion—of imagined maladies and terrors: these images are as real and actual to him as was the digging of the stage-coach passenger. This world of hallucination is a construction built of false interpretations of the common objects and events of life. Prior to that construction has been the introduction of some suggestion which has given the mind its peculiar direction. In this last mentioned feature lies the distinction between mental slant maladies and those which have been classed as diseases of after-image and apprehension. These latter may resemble in their symptoms, the idea from which they are developed; the former are an outcome of perverted interpretations far removed, in their final state, from the suggestion responsible for their origin.[2]

[2] "The apparent absurdity of the delusion rests on the fact that it is the indirect expression of some other mental process

We shall now take up the direct relation of the foregoing to disease.

Wigan writes in *Duality of the Mind:*

A gentleman of respectable birth, excellent education, and ample fortune, engaged in one of the highest departments of trade, and being induced to embark in one of the plausible speculations of the day . . . was utterly ruined. Like other men he could bear a sudden reverse better than a long succession of petty misfortunes, and the way he conducted himself on the occasion met with unbounded admiration from his friends. He withdrew, however, into rigid seclusion, and being no longer able to exercise his generosity, and indulge the benevolent feelings which had formed the happiness of his life, made himself a substitute for them by day-dreams, gradually fell into a state of irritable despondency, from which he only gradually recovered by the loss of reason. He now fancied himself possessed with immense wealth, and gave without stint his imaginary riches. He has ever since been under gentle restraint, and leads a life not merely of happiness, but of bliss; converses rationally, reads the newspapers, where every tale of distress attracts his notice, and being furnished with an abundant supply of blank checks, he fills up one with a munificent sum, sends it off to the sufferer, and sits down to his dinner with the happy conviction

which is itself hidden from view. This other process is intelligible and understandable enough, once it has been elicited. So long as it remains hidden, however, the delusion must inevitably appear to be a structure without foundation."

Bernard Hart, *Psychology of Insanity.*

Even where there is an organic disease, it is a well-known fact that the resulting pain is not always felt in the region of the disorder. Neither does organic obliquity stop at this expression, for not only may the locality of the sensation be far removed, but the sensation itself may be metamorphised. Dr. Adler describes a case of throat-affection, the sensation of which was to the subject that of a bad smell.

that he has earned a right to a little indulgence in the pleasures of the table; and yet, in a serious conversation with one of his old friends, he is quite conscious of his real position, but the conviction is so exquisitely painful that he will not let himself believe it.

An instance has been described by Professor Janet, under the name of Irene. This subject had nursed her mother throughout the course of a protracted illness, which ended in death. The circumstances of the last hours were of a horrifying nature, and a profound shock was produced upon Irene's mind. Thenceforth Irene began to manifest an unusual mental condition which was characterized by the symptoms which usually accompany somnambulism. The patient, being occupied in her regular household duties, would suddenly cease her routine, and would apparently live over again her painful moments associated with her mother's death; even every detail would be minutely carried out. During this period of abnormal activity, she recognized nothing that was taking place in her immediate environment, she heard nothing that was said to her, and beheld nothing but the imaginary vision which for the time had taken over her life. The cessation of this day-dream would be as sudden as it had been in its initiation; in a moment Irene would take up her normal occupation at the point where she had dropped it without any concern, totally unconscious of the interval which had taken place. A very strange thing in connection with this was that, when questioned during her apparently normal intervals, it was discovered that she was unable to recall the incidents of her mother's death, or even of

the illness; her conversations regarding her mother were unattended by any expressions of sorrow.

Dr. Jung gives the following:

An old female patient, who had been for many years in the asylum, spent her whole time in the performance of one single distinct act. Throughout the whole day she assumed the position and manner of a shoemaker. She sat with huddled shoulders, moving her hands and arms as if in the act of sewing boots. From one year's end to another this strange mannerism absorbed her waking hours, and was carried on with incessant regularity. An inquiry into the woman's history revealed that as a girl she had suffered a disappointment in love; she had been engaged to be married and the engagement had been broken off. The faithless lover had been a shoe-maker. In the condition of insanity which followed upon the shock and remained throughout the after-life, the unfortunate sufferer identified herself with the personality and occupation of the man she had idealized.

—Quoted by Harte, *Psychology of Insanity*

A man sought my advice who was suffering from a continual round of horrors. Notably there was one feature common to each of these hallucinations, which was the presence of the thought of death. On certain days he suspected poison in his food, and with difficulty only could be persuaded to eat. Sometimes he would not leave his house, from the fear of dropping dead in the street. The same misgivings he held for his family. Suicide always presented itself to him as an easy end to his distress. The apprehensions which were attended by the keenest horror were such as were connected with religion. He doubted whether his baptism were of the proper

form, whether his prayers were sincere, whether some wrong were left unrighted, along with a multitude of other such misgivings. The dread of the fearful consequence of his possible short-comings was almost unbearable. Upon inquiry I found that he had been reared within the pale of religion which accepted literally all the sayings of the Bible. At the age of eleven, he had assembled with a group of the sect to await the end of the world. The overpowering impression which remained with him from that instance was the acute suspense with which he awaited, in his untutored simplicity, the predicted disaster. This was the first suggestion leading to a mental deflection, the original point of a departure from logical and rational thinking. A subsequent legion of fears were his created world of false interpretations.

A girl of eleven was brought to my notice, suffering from a pain in her right arm and hand. There appeared to be no pathological condition. Tracing back through the patient's dreams I found a ready association with the pain, of the thought of snakes. Finally it was revealed that twelve months previously, the girl had been terrified on observing a small garden snake approaching her on her right. The snake was the suggestion, the pain, although real and poignant to the sufferer, was as after-treatment showed, the resulting illusion.

A man suffered from a discomfort in his forehead. He complained of a sensation behind his eyes as of something creeping. For a certain purpose I pressed my finger against his forehead and asked if the pressure hurt; the reply was, "Just a little." Next morning the patient complained that the creep-

ing sensation was intensely increased, and that a most violent pain had arisen exactly at the point of the finger-pressure. Again a case of deflection. The pressure was the suggestion, the path a stimulated pain concept, and the intense suffering the focus of associations. A recent work on War Psychology contains the following account: A soldier was a victim of paralysis of the left side; there was an absence of physical sensation; the left forearm was bent inward and upward. The hemiplegia had occurred during shell-shock. Psychic treatment showed that the condition was due to a lingering subconscious illusion that the patient was still in the firing-line. The concept of danger gave the sustained physical reflex—as of supporting a gun.[3]

Many moral defects come, in so far as they may be regarded as a disease, under this mental slant category. A man helplessly addicted to alcohol declared to me his wish to be free from the habit. He had, he said, made violent attempts to rescue himself, but nothing had been gained.

A test revealed the trouble to be a subconscious craving, falsely expressing itself as a desire for alcohol. The desire was really an instinctive demand for companionship. The man was a violinist. During one long period of his life, his violin was all the company he desired. Then followed more than a year of isolation, for which he had neglected even to provide himself with his musical instrument. The opportunity to drink came in his path. From a desire to break the monotony of the dreary days he commenced an occasional imbibing. As this habit was continued, it became a satisfaction of something, he

[3] Dr. Eder: *War Shock.*

could not tell what; and grew finally to be his resort whenever in a state of gloom or depression. The repeated appeasing, by drinking, of the natural desire of the subconscious, formed eventually a second instinct, i.e., the association with his unrest of the taste of alcohol.[4] This example is one of a multitude of its kind.

Some mental deficiencies may be traced out in a similar manner. I have a friend whose vocation specially demands of him that he be apt and quick at drawing conclusions and pronouncing judgments. At the same time this is the very thing in which he falls down. At the required moment of decision, his mind becomes a blank. The story of his life reveals a suggestive connection. His religion as a boy was of an extremely orthodox and scrupulous kind. At college new thoughts broke in upon the old. A conflict followed, between a thought of the reason of his new teaching, and a dread of the final consequences of breaking from his early traditions. The struggle lasted through some years. Finally when the strain was at breaking point, he sought relief by abandoning utterly from his mind the discussion of religion from any point of view. The question of orthodoxy and modernism has always remained an unsettled account. In this case, no systematic at-

[4] "Almost universally regarded as either, on the one hand, a sin or a vice, or, on the other hand, as a disease, there can be little doubt that it (alcoholism) is essentially a response to a psychological necessity. In the tragic conflict between what he has been taught to desire and what he is allowed to get, man has found in alcohol, as he has found in certain other drugs, a sinister but effective peacemaker, a means of securing, for however short a time, some way out of the prison-house of reality back to the Golden Age."
W. Trotter, "Herd Instinct," *Sociological Review*, 1909.

tempt at remedy has been made. I would not venture to assert that the accounted circumstance is the cause of the man's vocational hesitancy. I am satisfied, however, that such is the case.[5]

These foregoing examples will serve to demonstrate some of the types of abnormality which I have attempted to classify as the "mental slant." And which, as such, remain generally outside the influence of the faith cure. It will now be easy to observe how this comes to be. Let us turn our attention again for a moment to the conditions required in the exercise of this named system of healing. As it has already been noted, the indispensable element within the process of the cure is a reversion of thought on the part of the individual. He must pass from a negative to a positive attitude, with regard to his health concept. There must be a displacement of doubt by a conviction of assurance, a taking for granted as actually fulfilled that which is desired. But leading to this, also, there must be a distinct recognition by the patient of the specific wrong to be righted—of the particular state to be changed through the special agency of the selected cult—whether the agency be that of prayer or any other element. Thus Jesus demands of the blind man: "What wouldst thou that I should do unto thee?"

But in such maladies as those just now in ques-

[5] "Although the complex is thus forbidden to manifest itself in the field of consciousness, we assume, for reasons which will presently be clear, that it does not thereby cease to exist. The complex is not annihilated, but is shut out, and deprived of its normal functions. It persists in the deeper layers of the mind, as it were, and is prevented from rising to the surface by the constant resistance which the repressive process opposes to it."

Bernard Hart, *Psychology of Insanity*.

tion an accurate diagnosis of the actual disturbance is generally impossible, so far as the unskilled individual or ordinary mental cult are concerned. The manifestations are mistaken for the disease, and on them the mind is erroneously focussed. The recourse therefore of these unfortunate sufferers to their cults is often an unhappy one.[6] Presenting themselves for treatment they are assured of a full cure by a self-abandon in faith. But because the real distress is neither known nor sought, the axe is never laid at the root, and the patient keeps on "being cured."

These discussions, then, present a general outline of the peculiarities and course of the more intricate psychic abnormalities. It may not seem practicable to leave the subject without some reference to a therapeutic treatment of these cases. Any attempted statement, however, of this must be here of a limited character. To give an adequate statement of what is being accomplished in this direction would require a voluminous work. Fortunately, during these later years, a great deal of successful study has been devoted to psychic treatments by groups of physicians and psychologists. In this work there is no absolutely uniform method of practice; the various groups of physicians represented by different countries adopt each their own particular program. The difference within the systems lies not so much in their manner of treatment, as in

[6] "In all the instances of indirect expression which have hitherto been considered, it will be apparent that the essential feature of the process consists in the complex expressing itself along so devious a route that it is enabled to avoid the resistance offered by the censure."
Bernard Hart, *Psychology of Insanity.*

their methods of diagnosing the error. Such a disagreement is but a natural outcome, since the application of the latter depends largely upon the patient's temperament. Any group of workers are likely to adopt as a pet system the one that has been to them of the most extensive service. This feature may have been a determination of the accidental temperament of their own patients.

The chief concern within the diagnosis is to discover the starting point of the subject's psychic tangent. This implies a probing of the recesses of the thought life, and an unearthing even of much of its forgotten past. The Freudian school, represented by Professor Dr. Sigmund Freud (University of Vienna), investigates the field of dreams; it is judged that the dream manifests the drift of the chief life interest, and lives graphically through its hidden details of action and inter-action.

Another method in use is the one called hypnoidization. The exponent of this is Dr. Boris Sidis (Boston, U. S. A.). The regime consists of placing the subject in a state of mental abstraction. In this condition he is directed to think of his disease. The attitude of outer sense indifference induces an abnormal added subconscious memory activity. A multitude of forgotten associations with the disease rise into recognition. Upon awaking, the patient relates his revived memories, and the physician commences with these as his material.

A recent American publication relates a process of psychic diagnosis conducted by an eminent physician in which conversation was the only means adopted. The fact is that no one all-efficient method of tracing out the mental slant has yet been discov-

ered. The successful practitioner is often compelled to adopt every method of which he knows—and after that to resort to further ingenuity. A wide and detailed knowledge of intricate unravellings is his best vantage ground.

In the case previously mentioned of the arm and shoulder pain, a peculiar half-voluntary movement of the arm gave me the suggestion of a sustained fright. Once on that track, I easily traced through the dreams the snake origin. Conversation gave me an easy solution of the phobia subject. He was more than usually affected when the subject of religion was approached. Knowing the diversified representation of a fundamental fear, it was easy to recognize a clue. In the instance of the finger pressure and aggravated pain in the forehead, I tested the patient under suggestion. This test readily revealed the nature of the pain.

Success in psycho-therapy therefore means freedom and ingenuity in diagnosis. Once the error discovered, the application of a remedy lies in the correction of the patient's mental discrepancies. Usually, to deal with the first aberration of the complicated course is sufficient. The habit of the patient is unawaringly that of maintaining a lingering exaggerated idea of the importance of this. Usually, he lives in the throes of that startled apprehensiveness which seizes any person for a moment as an unusual event is suddenly flashed upon him. The subject is directed to observe calmly the original circumstance or starting incident of his abnormality, until he sees it in its true light, and realizes how it diminishes in its terrors, when scrutinized in the after light of reflection and self-collectedness. He

is then made alive to the misinterpretations which have followed in the wake of the digression; of how elements have assumed the attributes of dread, discomfort or pain, not because they constitutionally have possessed such attributes, but because the mind has clothed them with correspondents of its own attitude or vision.

After the patient has gained a clear knowledge of himself the way is then open for any means which may afford him the self-assurance needed for the full restoration of his birthright. Among the tributary agencies are such as faith, suggestion, change of scenes and interests.

These outlines suggest something of the general mental slant type of disease. Let it, however, be remarked here, that as regards psycho-therapy, the foregoing statement gives only the slightest hint of the vast domain of its operation, of the many and complicated phases of disease which it attacks, and of its extensive means of resource and remedy. Up to the present time this school has not become widely popularized, but the time is not far distant when it will be universally practised. Already a wide multitude of men and women have been the fortunates of its benefaction. The "mental slant" alone represents an arena of suffering which, until the advent of psycho-therapy, was left in darkness. Its prisoners received little more counsel than the commendation to them of sound hygienic living. Now they are no longer regarded as chronic and irretrievably life-long invalids. To-day, hope hangs lanterns in their sky, and the harbinger of health returns with a kiss upon its rose-red lips.

CHAPTER XIV

FAITH-HEALING ORGANIZATIONS

Part I—Christian Science

Of the number of the particular branches of religion which are conspicuous for their claim to Divine Healing, we shall consider first, Christian Science, not because of any merit of this cult, but because its name is probably more widely known than the name of any other.

The sum and substance of Christian Science, stated in a nut-shell, is that it is one of the processes of hypnotism placed under the nomenclature of Divinity. It is amusing to reflect of the large number of persons who protest that they would never allow themselves to be hypnotized by any one, and yet who are at the same time living out their years under the influence of such a process. We know that the thought of any stage of hypnotism is not associated in the mind of any "Student" of Eddyism. Neither perhaps does the suggestion occur as a rule to the outsider who has not investigated the various forms of this phenomenon. But to the person who has thoroughly studied Christian Science and hypnotism side by side, there need be no question as to the identity here asserted. The emphatic notes, however, sounded within the elaborate system of the mother Church, may be regarded as the three oft-

repeated terms, PRINCIPLE, MORTAL MIND, and DEMONSTRATION.

The first defines God, the second defines man, and the third, the art of Christian Science. Upon a supposed understanding of these terms depends the cure of the student. We may do well, therefore, to proceed in our observations by at once considering these stated elements, the knowledge of which is claimed to be of such importance to vigorous life. I quote an elaboration of these from a recent and concise work by R. L. Swain.[1]

PRINCIPLE *means* that there is absolutely nothing in the universe but mind, and all mind is one, and that one mind is God. God and His ideas constitute All. He is Good, Truth, Wisdom, Love, Spirit, or any other beautiful thing of which you can think. . . . No other ideas than God's exist, and His ideas always and only reflect His perfect Being. God cannot have ugly ideas, and therefore, since God and His perfect reflections are the sum-total of all things, ugly ideas never exist. . . . Principle means God, Good, All. He is not relatively all, but absolutely All. When you have said God, if you have the right understanding, you have said everything. He is the beginning and the end, there is nothing else. . . .

MORTAL MIND *means* error, illusion, nothingness; it means anything and everything that is not God. Mortal Mind is the false belief that there is a physical universe, such as is reported by the so-called five physical senses and taught by the so-called natural sciences. . . . Since God is all there can be no physical lungs or microbes, no physical body such as the anatomist studies. . . . All these are the false reports of Mortal Mind. There is

[1] *The Real Key to Christian Science.*

no sickness, no sin, no death, except as illusions. . . . In reality there is nothing but God and His lovely ideas. Every suggestion to the contrary is the "lie" of Mortal Mind. . . . Everything physical must be regarded as error; all those combined energies of which the chemist speaks, all the forces reported by the physicist—in short, all the natural sciences are built on error. . . . This, then, is the monster called Mortal Mind, which is nothing but "blind belief" and blind belief is nothing.

DEMONSTRATION *means* getting rid of the false sense of Mortal Mind, or getting rid of the sense of everything but God. To demonstrate means to throw off the bondage of the five senses, and to discredit the lies of physical science. . . . When I demonstrate against sickness I do not heal in the commonly accepted meaning of the word; I simply get rid of the false sense of sickness, pain, and death. To believe that there is any sickness to heal would be to admit its reality and to deny that God is all. Neither do I pray God to forgive my sin, because that would be to acknowledge sin as a fact, and to discredit God. To demonstrate against the illusion of sin I simply deny its reality and forget it; or I refuse to look any more on error. . . . This then is the meaning of demonstration: TO PROVE THAT GOD IS THE ONLY REALITY BY LOSING THE SENSE OF EVERYTHING THAT IS NOT GOD.

The Method Whereby I Demonstrate is simply to affirm that God is all, and that sickness is nothing. . . . There is no need of analysing illusions as there is no difference between them, except in the intensity of the false belief. Therefore, it is not worth while to diagnose any sickness, since all sickness is error. Cancer is only a more stubborn form of material belief. The method of demonstration, then, is a complete turning away from false belief in matter and sickness, and a definite turning to God, who is Love, Truth, and Life.

This foregoing summary gives us a comprehensive grasp of the tenets of Christian Science, that is, if such a grasp be possible. What the tenets mean, probably no one in this world has ever been, or shall be, privileged to know, and it would be therefore the most arrogant egotism to attempt to sound their profundity. I cannot decide what term of honour to bestow upon their originator; whether that of philosophical mountebank, mental acrobat, or oriental conjuror. They remind me most of the time, when as a boy, I used to stand in the circus in open-mouthed wonder listening to a strange man in an odd-looking coat, saying: "Now you see it, now you don't."

But this element of mystery appears to be no detriment to the effectivity of the cult. Indeed, so far as we can judge, it is an asset. The thought of being surrounded by the vague and incomprehensible, has with some individuals a marvelous potency. The effect upon the student upon his initiation and introduction to the TRUTH, as the combined fundamentals are termed, has been described as follows:

> The patient is sure that there is contained some "beautiful truth" which her "poor weak mind" has been unable to grasp. She goes over it again and again, pursuing elusive Truth in vain, for the space of half an hour. The hour just passed has been one of signal triumph for "Science" in several ways. By keeping its "student" at work for sixty whole minutes, it has diverted her attention for the same space of time, from contemplation of self—an occupation in which she has been engaged uninterruptedly for months or years to the unspeakable detriment of her health and happiness. . . . The second proposition is obviously no more illuminating than

the first, but after the student has gone over it attentively for a few times, it sticks to her memory with burr-like adhesiveness. At night, as she lies in bed, in her quiet, darkened chamber, waiting for sleep that ordinarily comes tardily and is haunted by terrifying dreams, the words of the proposition keep going through her brain with the crooning monotony of a lullaby. Presently she is conscious that her lids are growing heavy; then consciousness grows dimmer and dimmer and is finally obliterated. When she next opens her eyes it is broad daylight, and she realizes that for the first time in, what seems to her, an age, she has had a whole night of refreshing, dreamless sleep.[2]

The Scientist, however, is well aware of the part which fear plays in the mind of his client. He is well aware, also, that the emotion arising from a mere fascination is liable to pass quickly away. His next step is, therefore, to strike more deeply, and to arrest the morbid fear which he regards as underlying the diversified symptoms of disorder. This he does by two processes, i. e., the abnegation of disease as a reality; and the assertion of God's law of Truth when obeyed, to remove every erroneous physical and mental state. As the student surrenders himself to the teaching, these fear antidotes become almost irresistible. In all this regime, there must be an exclusion from the mind of reasoning, or comparison with previously obtained knowledge of religion and disease. While you are studying Christian Science, you must abandon your previous erroneous judgments of mortal mind.

Added to these contemplations, there is a practical part to be followed. This consists of self-discip-

[2] *Conquest of the Nerves,* Dr. Courtney.

latter class. But it would appear that they are such as would belong to the category of functional nervous disorders. As to the origin of disease, this school offers a diversity of definitions. Some of its exponents go to the extreme of referring all ills to mental states.

We are told "Metaphysical healing has fully demonstrated that the imagining faculty of man is responsible for all the ills from which he suffers. . . . Our thoughts are first ideated, then expressed outwardly. The expression must correspond to the inner thought. If this is inflamed, inflammation will make itself in the body. If a person is given to thinking harsh, unkind thoughts, or saying cruel, cutting things,—if he is sarcastic in his remarks—it will certainly be found that this mental state has produced neuralgia; or if he is sensitive to the unkind remarks of others, the suffering experienced inwardly will produce itself outwardly in neuralgic pains."[5] The attempt to establish further these relations proceeds by the following: Muscular contraction is often caused by sorrow, for loss of friends, or of money. Wherever loss is felt to a marked degree, corresponding contraction takes place in the body. Muscular rheumatism frequently results from grief from the loss of friends. Paralysis is usually caused by mental shock. It may be regarded as withdrawal of the forces of life; i. e., the blood, no longer flowing naturally throughout the body, fails to carry sufficient nourishment. Paralysis may be caused by different kinds of mental shock—anything that strikes deeply into the life of the individual. A failure in business often causes

[5] *New Thought Essays*, by C. B. Patterson, pp. 27—.

paralysis, the lower limbs in that case being affected to a great degree. The limbs correspond to the sustaining power: and, through the loss of money, the personality believes the sustaining power to be withdrawn.

Sometimes, without shock, when the rest of the body seems perfectly well, the limbs lose their power of locomotion and refuse to carry the body. This is usually caused by the loss of friends or others upon whom the person was dependent, or by the loss of worldly goods. . . .

The relationship between the blood and its circulation is of great interest. . . . True mental action causes the blood to flow normally through the body. Conditions acting on us from the outer world are largely responsible for mental impurity and improper circulation of the blood. A disturbed circulation can nearly always be attributed to the emotions.

One who thinks to excess will find that such action produces an untrue movement of the blood, causing it to flow unduly to the head. The brain demands both rest and nourishment. The circulation should tend as much to one part of the body as to another. . . . All unpleasant emotions have an adverse action on the blood." Ibid., pp. 20, 21.

Thus is seen the significance given by New Thought writers to the tonic properties of right thinking. "Thoughts generate health or toxins in the system, according to the kind of thought entertained. Thoughts of malice, fear, hatred, and envy interfere with the normal functions of the body, affect its secretions, generate poisons, resulting in disease. Thoughts of health, thoughts of joy,

thoughts of kindness, bring joy and health to him who entertains them and sends them forth." [6]

The great recourse to which New Thought directs weak flesh is an Immanent Creator. God is not a distant or separated Being, but a universal spirit permeating all Nature, finding its highest expression in man. It is the realization of this identity with God and himself that endows man with limitless possibility. To teach man to come into a conscious realization of the divinity within, and the unity of man and God, so that out of the sublimity of his soul he can say with the gentle Master, "The Father and I are One," is the supreme purpose and meaning of New Thought.

One of the ablest and sanest writers of New Thought gives the following premise, "This Infinite Power is creating, working, ruling through the agency of great immutable laws and forces that run through all the universe, that surround us on every side. Every act of our every day lives is governed by these same great laws and forces."

"In a sense there is nothing in all the great universe but law." But the presence of laws indicates a force back of them. "This Spirit of Infinite Life and Power that is back of all is what I call God."

"God, then, is this Infinite Spirit which fills all the universe with Himself alone, so that all is from Him and in Him, and there is nothing that is outside. . . . He is . . . our very life itself." "In essence the life of God and the life of man are identically the same, and so are one. They differ not in essence, in quality; they differ in degree."

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it not then follow that the only limitations man has are the limitations he sets to himself, by virtue of not knowing himself?"

"The great central fact in human life, in your life and in mine, is the coming into a conscious, vital realization of our oneness with this Infinite Life, and the opening of ourselves to this divine overflow." This means simply that we are recognizing our true identity, that we are bringing our lives into harmony with the same great laws and forces, and so opening ourselves to the same great inspirations as have all the prophets, seers, sages, and saviours in the world's history, all men of truly great and mighty power." [1]

Sometimes this relation of the human and the Divine is attested with such freedom as to cause it to be mystified. With certain writers it is difficult to discriminate between the elements of the infinite and man's inner self. The terms alternate and substitute each other in such a manner as to give them the appearance of synonyms. "Man," says A. L. Allen, "is realizing that the great subconscious mind is an infinite storehouse of intelligence and power, and that when he has learned the laws by which it is reached, impressed, and controlled, he may draw from its inexhaustible depths at will to supply his needs and wants. He is coming into the consciousness that the great subconscious, 'the Great Within' his own masterful soul, is the link that unites him with the great Divine Soul. He is learning that the subconscious controls the functions of the body, its life, its growth, and the entire physical organism, and that every thought of the objective

[1] Trine, *New Alignment of Life.*

mind is a power that will affect the subconscious and the entire personality of man. . . . When the kingdom of mind rules man's life, he has found his own centre, he has acquired power and poise, he is no longer swayed and buffeted by the caprices and whims that ever disturb the thoughtless; he lives his own life as Nature designed it, the storms of discontent and anxiety are stilled within, he expresses in his life the beauty, the harmony, and power of the kingdom of God within." [6]

Probably we have a suggested reconciliation of these presentations in the words of Henry Wood: "It follows that faith cure, instead of being a rare and unique accomplishment, has been of universal even though hidden application. It is true that the lower orders of faith require some seen object or fulcrum upon which to rest.

"But, though working within, the power of an intelligent faith does not belong to the lower selfhood or consciousness. Primarily it is the divine power working in man, though it potentially becomes his own to the degree that his higher selfhood is unfolded." [7]

Having observed the great retreat or fundamental inspiration of New Thought, let us now turn to the paths by which it reaches its mental and bodily replenishments. It is interesting to notice that although a metaphysical cult, it pays appreciable regard to a physical viewpoint. Its exercises are two-fold in Nature. They follow both a material and a spiritual line. A strong emphasis, sane and commendable, is laid upon hygienic principles; and

[6] A. L. Allen, *The Message of New Thought.*
[7] Henry Wood, *New Thought Simplified,* p. 124.

thus a sympathy with medical science is manifested in the very first procedure toward health.

New Thought is in full accord with all reasonable hygienic principles. . . . Nature with all her varied and wonderful resources is beneficent and truly friendly to human welfare. It was formerly thought that she needed to be corrected and even opposed. But compliance with her laws is now becoming the general aim and object.

Like everything else, hygiene may be overdone and become slavish. Only then is it out of accord with mental hygiene.

Too much Food is a far more common error than too little. The laws of life put a premium upon moderation.

Stimulation, whether through the use of spirituous liquors, drugs, tobacco, or strong tea or coffee, involves the formation of a debt which draws compound interest. . . . With all the light of the present time, it should not be necessary to urge upon intelligent people the importance of plenty of fresh air, including open windows in sleeping-rooms at night, cultivated and systematic deep breathing, the thorough mastication of food, plenty of pure water, all-around judicious exercise, purity in mind and body, and, in general, prudent care without anxiety of thought.[8]

On the spiritual side, a composed and tranquil mind is eulogized. This is secured and sustained, first, by an optimistic faith, faith in the unity of the Divine mind and himself; in the beneficence and harmony of the universe; beauty is conceived as clothing everything like a garment; and even the very poignant experiences of being are servants of a higher good. A second agency are the mental exer-

[8] *New Thought Simplified*, p. 128.

cises. These are pursued by "going into the silence." Here, in solitude, the disciple places himself in a reposeful position, either in a chair or as inclination may decide. Then follows some minutes of rapid and deep breathing. This gives a new focus of attention, allays any present excitability, and clears the head; this done, every muscle must be allowed to relax. From the thought must be excluded all physical sensation, and as far as possible all perception of the world about, while the mind centres itself upon some lofty contemplation. Succeeding this, the physical eyes being closed, the inner eye sustains the image of the prescribed meditation, that he may sense it as an invigorating force, exercising itself throughout all his being. This exercise is sustained thirty minutes or more, as the patient may be able to do so; the concentration being alternated, to suspend fatigue, with regular intervals of relaxation.

Through the whole regime there may be distinctly discovered the emphasis upon the properties of assurance and hope.

Part III—Emmanuel

Another branch of religious Healing, and to my mind the most effective of the three just tabulated, is the Emmanuel Church Movement. It keeps clear of a false abnegation of disease, from superstition, and from incongruous claims of power. Alongside its efficacy, it recognizes its limits, and calls upon science to prescribe its boundary in the latter.

Disease is recognized under two general types,

the organic and the functional. It is to the latter that the Emmanuel applies itself. The aid of science is summoned at the very first step. A skillful physician diagnoses and selects the case. The patient is instructed in the principles of bodily recuperation, such as the action of sunshine, fresh air, and water, and all the general laws of hygiene. Then commences the work which Emmanuel looks upon as its particular sphere, the mental and moral regeneration, for it is regarded that "body and soul together constitute the integrity of human nature; these two are mysteriously but most intimately associated; so that for every event in one, there is an event in the other, and that no good or evil can come to man which does not affect the whole man, soul and body."[9]

Emmanuel regards its full efficacy, then, to be achieved through the moral and mental channels.

The great possibility of recovery presented to the hope-forsaken victim is the love, the power, and the nearness of God.[10] Faith thus regained becomes a

[9] *Christian Religion as a Healing Power,* Drs. Worcester and McComb.

[10] "There are many who feel with Frederick Denison Maurice that the God thus offered to faith seems too often but a dim shadow thrown from our own minds with which no vital contact is possible. But in Christ we see unveiled the glory of God. There have been other great teachers, great reformers, great saints, but in Him the Divine has entered in a unique way into humanity, and thus offers itself to the love and faith of men. That aspect of His being which can be apprehended by human faculties is revealed in Jesus as it is revealed nowhere else. He interprets God to us. The shadowy, the abstract, become in Him real and concrete. In His suffering, in His teaching, in His compassionate activity as the healer of the souls and bodies of men, in His entire person as the embodiment of all these qualities which are most divine yet most human—in all this we see God's inmost feeling, His

gloomy emotion which overshadows morbid gloom. This emotion is nourished by contemplation, prayer, and good works. Added to these advantage is taken of the discoveries of Psychology.[1] Mental and moral re-education is pursued, and means are adopted which are calculated to give the most successful direction along lines of self-help.[2]

Throughout its system, Emmanuel acknowledges its indebtedness to the physician and to the psychologist, and its presentation of the Divine in simple terms with humanity gives it to many a greater eloquence than all the oratory of literature and art.

"Trust in such a God draws together the scattered forces of the inner life, unifies the dissociation of consciousness created by guilt and remorse, soothes the wild emotions born of sorrow and despair, and touches the whole man to finer issues of

attitude toward the world and towards the individual soul."
"Religion and Medicine," *The Emmanuel*.

[1] "Of such revelations, as for example, "that desirable states and conditions, skillfully placed before the mind when the mind is receptive, have a tendency to realise themselves through the mechanism of the nervous system." Ibid., p. 12.

[2] "We are not ignorant that the danger attending all efforts to help the sick or the morbid is that of fostering a spirit of dependence and blind obedience. The aim of every one who would help others, whether as minister, or teacher, or physician, must be to bring about self-direction, to enable the miserable or the immature to get a hold on themselves and to become their own legislators. Not to create spiritual weaklings, but robust, self-governing, and efficient personalities, is the aim of our efforts. Many nervous people think that their salvation must come from the outside. . . . With such persons, it is one of our methods to insist that the cure, if cure there is to be, must come from within; that it is an achievement of their own will, the product of their own character. We give hints and suggest methods by which they can push their way through [illegible] and that obstruction to the goal of nervous health. . . ."
Ibid., p. 114.

peace and power and holiness. By the sweet constraint of such a faith, the jarred and jangled nerves are restored to harmony. The sense of irremediable ill disappears and hope sheds her light once more upon the disordered mind." [13]

In short, it would appear that the Emmanuel school exemplifies faith as a subliminal emotion, and as such attributes to its healing power. I am compelled personally to regard a certain amount of inconsistency in this connection, since, when faith is applied in the moral world, it appears to be regarded by the school as a very secondary, if not an insignificant, agent. In my judgment, Emmanuel certainly cannot apply its own logic to such a contention.

[13] *Religion and Medicine,* Drs. Worcester, Coriat and McComb.

CHAPTER XV

WAR SHOCK

This discussion is not intended to be a critical analysis of the above subject, but rather a note upon my previous mechanisms of the subconscious. There is, to my mind, no grouping of maladies at this day, which has such an imperative claim upon the skill of psychic science as this inferno of post-bellum neuroses. My desire is at this time to express a few obvious and practical relations which I have inferred from personal observations of shock cases. I make a discriminate use of the term "war-shock" in place of the one in common use for these tragic symptoms, namely, "shell-shock." The latter, I have judged, becomes an occasion of misconception. It might appear to indicate a distinct and isolated disease having its origin in the vicinity of concussions, or being at least one peculiar to the features of the battle-field.

Whatever the condition of the few, the majority appeared to offer a clear and definite diagnosis, a diagnosis which rules out war-shock in general as being a malady peculiar to the military life, and placing it rather in a category of diseases common to all situations, the apparent difference of character being chiefly a difference in degree.

Wide mention has already been made in this work to a particular department or expression of the mind, which takes hold of the mental and physical

functions, and compels the patient, in spite of his efforts otherwise, to definite feelings and activities. This department, for the sake of study, has been dubbed with various names, accordingly as convenience might make expedient. Some of these are the subconscious, the unconscious, the subliminal, etc. The use of these terms has not been made to apply to some mind absolutely distinct and separate from the general consciousness of the individual, but to exhibit two manifestations of the one element; the difference I would describe, marking the conscious and subconscious as one of time rather than of location. As a result of this distinction of time, might be added a difference of function. The constituents of the subconscious are events, concepts, ideas, which have ceased to recur regularly in their first forms among the vivid memories, but which, rather than having been abandoned, are merely submerged as an under-stratum, retaining strange determining powers over the upper life. Neither has their influence suffered diminution, in every instance, from being submerged, but rather in some cases the contrary has resulted. Because of their being an unsuspected cause of offence, freedom is given to their area, and like the ocean rock they strike disaster where a cognizance of their existence would be a defense.[1]

[1] "Although the complex is thus forbidden to manifest itself in the field of consciousness, we assume, for reasons which will presently be clear, that it does not thereby cease to exist. The complex is not annihilated, but is shut out, and deprived of its normal functions. It persists in the deep layers of the mind, as it were, and is prevented from rising to the surface by the constant resistance which the repressive process opposes to it."

Bernard Hart, *Psychology of Insanity*.

Attention has been drawn also to peculiar characteristics which feature certain types of events of more recent occurrence in individual experience. These are, in chief, such as have within them the element of pain. The singular phenomenon may be here that the circumstance is retained as both a subconscious and over-conscious entity. And thus the past persists along a continuous present in a visionary and sensorial manner.

Complications, creatures of this submerged region, have been described in the following terms—mental agitations, subconscious motor activities, complexes, mental slants, and after-image pains; each of these bearing a susceptibility to further stimuli by associations and suggestion. The outward manifestations of the various complications have been also illustrated. Mental agitations bear the symptoms of hallucination, delusion, obsessions and apprehensions.

Physical disturbances of a legion order have their rise in the subconscious motor activities. These may be fainting, sudden starts, tremors, paralysis, fits, mimicries, and exhaustion. Examples of these have been already given. There may be also, therefrom, an interference with the senses, i. e., loss of feeling, speech, sight, and hearing.

The complex leads to an intricately woven network of both mental and bodily abnormalities. This is illustrated in the man whose malady took the succession of a fear of death, a drug mania, and a bodily pain. The whole of these symptoms may even appear simultaneously, the patient dwelling in an incessant ferment of torment.

In the chapter on the mental slant, it has been

shown that a variety of maladies may appear as branches from a main cause. Often the ultimate symptoms are far removed from the original occasion of their appearance, their presence thus finding a difficult explanation. Any of the above group of diseases may be assumed.

Entering the field of war-shock, the prevalence of like symptoms of the above at once arrests the attention of the experienced psychopath. Corresponding in a degree to the slighter mental aberrations seen in the common paths of life, we have disturbances which the patient attempts to explain in a term such as "I am afraid of something, but of what, I do not know." Thus he lives encircled in all apparency by an atmosphere of terrors. He walks looking for the unexpected, regarding in connection with every event the most tragic possibilities. In resuming a course of life to which is attached any sense of responsibility, but a trifling circumstance is needed to unnerve him and place him at a loss.

This has been manifested in men placed, during convalescence, on picket on their own camp, on non-warring soil. An inner fear attaches itself for expression to the very ordinary affairs of experience. For example, men who previous to enlistment, had been good horsemen, have, after war-shock, shown themselves afraid to handle a pair of reins.

With the less affected, even, there may be an unsettled and restless disposition which makes difficult a concentration upon any given line of attention. With others, obsessions or phobias of some overhanging tragedy are constantly present.

In the field of pain also, there are poignances which, without recourse to scientific analysis, would

suggest a similarity to what has been described in the "After-Image" category. This would mean that the original or causative physical aggravation has been removed, but the experience of suffering has lingered as a mental concept.

In meeting the war-shock patient, the psychopath might find it an easy matter to convince himself of a clear case, i. e., that the circumstance must be a psychic abnormality. But it is not necessary that with a semblance of symptoms there should be an absolute identity of disease. A physical abnormality may have a psychic expression, as also vice versa. In an attempt to apply psychotherapy therefore in this field, care should always attend the selection of the subject.

The first and deciding testimony must naturally be that of the physician diagnosing and treating in the arena of shell-shock.

The reports coming from this quarter are conspicuous for their assertion of an extensive psychic element obtaining in shell-shock manifestations, and the success which has attended the application of psychotherapy in this field of abnormalities is probably the greatest commendation which it has ever received from any direction.

A work published in 1917,[2] dealing with a hundred cases of war psycho-neuroses, defines war-shock in the following terms:

"A stress of external conditions, acting on a mind which is but a degree or so more sensitive than the normal person's—a sensitiveness which should have involved no disability in normal life." [2]

Further, "We also find among soldiers suffering

[2] *War Shock.* Dr. Eder.

from the same symptoms cases which correspond to the psycho-neuroses more commonly seen in civil life."[3]

A volume of the Military Medical Manuals,[4] University Press, classifies war nerve-shock under three types. Of the first, i. e., the psychopathic type, it says:

> This is the most common. The symptoms point to a condition of mental confusion in its slight, moderate, or severe forms: *simple mental confusion,* cerebral dulness, dysmnesia, disorientation in time and space, with constant and often intractable headache and occasionally a rise of temperature; *hallucinatory mental confusion* (oneiric delirium) and *stuporous mental confusion,* with torpor, mutism, and pronounced lethargy, and stupefaction. These may be accompanied by psycho-sensory disorders (deafness and deaf-mutism) or by psycho-motor affections (convulsive attacks, tremor, paralysis, etc.); but the dominant feature of the clinical picture is the psychical disorder—mental confusion; this it is that determines the treatment.

Of the second, the Neuropathic type, is stated:

> In this group we include the patients who exhibit predominant symptoms of a purely neuropathic type, without any trace of a confusional state at the time of observation. The latter may, of course, have existed some hours previously in the form of hebetude or incomplete obtusion which has disappeared, leaving nothing more than the slight amnesia or lacunar dysmnesia (failure to bring to mind the cause of the trauma). In other cases there is no appreciable external disorder, the patient has not lost consciousness and he can give a fluent

[3] *War Shock.* Dr. Eder.
[4] Roussy and Lhermitte. *Psychoneurosis of War.*

and detailed account of the accident which brought him to the field ambulance; if he cannot speak, he writes an account of it. . . . In short, we have here examples of the classical type of *traumatic psychoneuroses or traumatic hysteria.*

The third type includes the organic, which is signified by lesions of the brain, cord or meninges.

Added to the two former mental classifications are "Delayed or Chronic Symptoms." These are the "Psycho-neurotic sequelæ, which concussion symptoms leave behind them, . . . which are seen as often at the base as at the front. We refer to the nervous sequelæ following concussion and the sinistroses of war.

The former are common, and the long duration of the war has brought them into prominence. They consist of headache which is often intractable and unrelieved by analgesic drugs, and particularly of disorders of a psychopathic nature: such as psychasthenic state, excess of emotion, and various forms of terror and fear, which cause men previously brave and courageous to lose all self-control and make them unable to take their place in the trenches, which until then, and during all the campaign, they had occupied without flinching. If they are sent back to the firing-line, the slightest cause produces a relapse. They are true "psychical invalids."

On this same point, Dr. Eder, making a summary of conclusions, says:

The symptoms of war-shock are protean—palsies, analgesia, amblyopia, mutism, deafness, affections of the

vegetative system such as the soldier's heart, vomiting, diarrhœa, insomnia, loss of memory, somnambulism, phobias and obsessions of all kinds.

These symptoms are the result of mental conflicts or other mental phenomena; all the symptoms can be understood in terms of the mind without any reference to physio-pathology.[5]

As to the exact relation and application of psychotherapy there has been a great variety of judgment. At the beginning of the war there were a number of men who attempted to ascribe most of the symptoms of nervous concussion to an organic lesion of the central nervous system. Later there followed a re-action, when such as Roussy, Boisseau, Dr. Eder, maintained their contentions for an overwhelming presence of the psychic trauma, —stating the symptoms to be in most cases due to an inorganic, functional, and transient disturbance easily amenable to cure by psychotherapy.

Following this, at a debate at the Neurological Society of Paris, April, 1916, it was decided that there exist two distinct varieties of concussion symptoms, i. e., one marked by the organic lesion, and the other the result of mental disturbance or neuropathic symptoms.

Howbeit, the French Military Medical Service has long recognized the importance of treating these psychoneurotic symptoms at the earliest possible moment; and with this object, they conduct neurological centres in the zones of the armies. They report that they return ninety-eight per cent of their hysterical cases to duty when treated behind the

[5] *War Shock*, p. 145.

lines, and that of the cases treated in the hospitals in the interior, only two or three are failures.[6]

And Dr. Eder reports 91.5 per cent of war-shock cases taken by him for treatment to have been cured by mental suggestion.

In an article, "Shock and the Soldier," *Lancet*, April, 1916, Professor Elliot Smith writes: "Every one who has had any dealings with the patients in the military hospitals scattered throughout this country must admit that much more might be done for patients suffering from some of the protean manifestations of shock than is being attempted at present. . . . Such patients may recover of themselves without any attention, but a large number of them tend to get worse, and if they are left without attention their symptoms are apt to become stereotyped into definite delusions and hallucinations."

I am personally familiar with an instance of a case of blindness resulting from a wound during the civil war, in which sight was suddenly recovered after a lapse of twenty years. Such a case may go to suggest the possible persistency, while at the same time the amenability to cure, of some of these war-arena symptoms.

Having then seen that an extensive mental element prevails in the fields of war-shock, and that there is a prominent place for the practice of psychotherapy—we have still another question of debate left. It is that of the psychic methods of treatment.

Such agencies as the Faradic current, massage, etc., upon which, as to their importance, all are

[6] See Prefatory note. The Psychoneuroses of War, *University Press.*

decided, we will pass over. In keeping with the whole purpose of the present work, our attention shall in this connection be given specially to the merits of mental suggestion; this being probably the element having the most significant connection with the conception of psychotherapy.

There are, on the extreme of the discussion, writers on war-shock whose chief stress is upon suggestion under hypnotic influence. On the other hand there are those who contend chiefly for the exercise of the will and self-assertion on the part of the patient. This contention regarding the one as against the other of these two elements is not a new one; it has been present ever since the earliest investigation of suggestive influence in health and disease, and there has existed a periodic alternation in the exaltation of the one in preference to the other. This has resulted, no doubt, from the nature of the particular cases in hand at the time and the bent of the practitioner's mind.

To give personal matter, I would say that I have often been undecided in my psychic researches regarding the comparative efficacy of the two above-mentioned lines. I have found cases in civil life with symptoms similar to those of war-shock in which suggestion alone has effected a rapid and absolute cure. I have found other instances in which I have been compelled to instruct the patients that whatever is accomplished in their behalf must be done by themselves. Other cases I have treated in which the individual's will-power played a highly important rôle, but in which at the same time, I fell back upon the aid of suggestion to aid the seemingly dormant will.

My therapeutic experience in civil life, taken altogether, has led me, in treating shell-shock, to give the preference to suggestion under hypnosis, and to motor re-education.[1]

As the instruments of diagnosis I have followed the popular methods of psycho-analysis. This consists in tracing the rôle of the inner mental experiences of the patient, and through them, as direct disclosures, or symbols of some particular mind-state, to discover the cause or causes, of the abnormalities.

As the instruments of diagnosis, I have usually used conversations, dreams, and hypnosis. In the dream analysis I have followed to some extent the symbolism of Freud.

Let it be noted that in the treatment, I have not looked upon hypnotism as the panacea which some of its exponents have claimed it to be; its use has been here, to act as a channel, a conduit by which suggestions might be led directly to the subconscious centres, the motor activities being thereby inhibited or re-directed.

The following are instances of psychic diagnosis, treatment and results.

A man came under my observation who suffered from violent tremors, and a general physical agi-

[1] "Psychic and motor re-education involves in the first instance, the securing of the completest possible evidence about the conditions responsible for the patient's present state; and it involves furnishing him with the most exhaustive and intelligible knowledge of his own case; upon this foundation it undertakes to start him anew in the normal execution of the ordinary duties of life. In skillful hands it has proved extremely successful in dealing with a wide variety of nervous and mental troubles."

Angell, *Chapters from Modern Psychology.*

tation. When asleep he was disturbed by a constant succession of terrifying dreams. Placing him under hypnosis, I noticed an increase of the bodily disturbances. I awoke him at an acute moment and enquired of him what he was at that time witnessing. The reply was that I had recalled him from a bombardment.

This incident clearly suggested to me that the sustained outer manifestations were but the subconscious reviving of past events, accompanied by their repeated reflex motor effects.

Continuing with hypnotism as a channel of suggestion, I replaced the under-current of fear obsessions by a quiet and healthy direction of thought. Within a week these reflexes were successfully arrested.

The following is one of the very simple cases of analysis and treatment. One subject told me that always when under hypnosis his mind reverted to one particular town. Upon asking what relation this town bore to him, I found that an individual there had been placed in trust on the subject's behalf; the latter, however, sustained an incessant apprehension regarding the integrity of his trustee. Evidently this distrust was dread which corresponded to an obsession. Taking this to be the case, I judged that the thing to be done was to fortify the sufferer's position, and thus relieve the situation of the element of suspicion. By placing the man's interests upon a safe footing, his mind became tranquilized and the distressing symptoms vanished.

One man invalided from a machine gun section, had recovered health enough to attempt farming. He related to me a simple instance of entering his

house after having tied his two horses to a fence-post near the barn. An electric storm gathered. The question then came to him, "What should be done with the horses—should they be left at the fence, turned loose, or led inside the barn?" But he was utterly powerless to move in any direction; and the longer he debated the matter, the more did the feeling of helplessness grow. Needless to say, the horses remained at the fence until the storm ceased.

The trouble here was an inability to decide. In a situation of responsibility, the subject was unable to exercise his judgment. A psycho-analysis showed clearly that the indecision was the result of mental distraction. At the suggestion of possible calamity, a host of past tragic associations sprang up within the subconscious, and the mind, in the midst of this confusion was projected in every direction but the one along which the man desired to concentrate.[8]

In such instances, and the first one recorded, the patients live in a sense in a waking dream-state. The subconscious has, so to speak, gone to sleep in the midst of shell-fire. Upon the men's return to civil life, the overconsciousness is well aware of the distance of danger; but the subconscious mind, having been once so thoroughly obsessed with terror, has not now the power to conceive anything else.

[8] This state of affairs naturally causes poignant distress, as has been described in an article by Dr. Jung. "If the individual consciously or unconsciously allows the libido (psychical energy) to turn away from a certain essential task the non-used up libido occasions symptoms of a painful nature, oppressing the individual at every turn."

The Theory of Psychoanalysis, by C. G. Jung.

We know how a man in dream gives a wrong interpretation to sounds and to objects of contact. Similarly, this is the case here. The subconscious, which so extensively regulates the bodily organisms, is but vaguely in touch with the world as it is. Its world is still that of the war-zone. The slight commotion of the street, the unexpected sound, the new acquaintance, all of which are nothing to the subject's conscious mind, are to the under-mind events entirely different. The latter thinks as yet only in terms of shells and attacks, and each event falling within its focus is, in spite of the contradiction of the man's intelligence, interpreted as in this fearful category. Hence, the sustained perspirations, tremors, paralysis, fainting fits, etc.

And how can we wonder that this should be. Already we have observed that we have daily in the comparatively uneventful life of the civilian, abnormal agitations which must be attributed to fear associations of the past. Compare then the soldier—a subject who has lived through an inferno of inexpressible terrors magnified to the highest degree. We have the subconscious now become a veritable repository of war apprehensions and dangers.[9]

[9] "And so it happens, particularly with ideas of emotional value, where for instance there is intense antipathy, or fear, or hatred of an object, that the subject cannot explain his viewpoint, does not understand the meaning of his sentiment of antipathy or hatred, because in certain cases, at least, the meaning is in the twilight zone or ultramarginal zone of the content of consciousness.

"Numerous psychological investigations have convinced me of this fact. In phobias therefore a complete analysis must include these zones. Because the contents of these zones is dim, it must not be inferred that therefore their elements have no functional intensity. On the contrary, judging by

What, then, is the plain suggestion regarding the treatment of these types of abnormalities? To me, it is certainly that of correcting the mind attitude. This would at least be the manner of dealing with a child terrified in the night by imaginary danger. Hence, in treating this last case, the example of indecision, I explained to him that he was in a sense still living in the past: that in order to regain balance, he must try to dissociate his mind from its backward look, by giving himself a constant assurance of present safety. That this would lead him to a settled state, and his thoughts, instead of flying in every direction when in a dilemma would remain his servants in control. I came to learn that this motor-re-education had a happy effect.

These records are but a few of a multitude which could be given to demonstrate the value of psychoanalysis and suggestion.

Let it be at the same time remembered that no one ignore the value of inducing the individual to carry out the exercise of his own will. As an illus-

their reactions which they excite and which can be easily traced, they may have very great impulsive intensity.

"But even such findings will not reveal the Why of the meaning—Why an object has such an egocentric meaning for the subject. For this we must search still further into antecedent experiences—into the setting from which these elements, whether of emotion or memories, emerge into the various zones of the content of consciousness. . . .

"Thus it comes about that many of the elements of the fringe of consciousness, the content of the background of the mind, will be found to be only the dimly, but consciously emerging part of a subconscious mechanism. The subconscious, conceived as functional residual dispositions, thus plays an important dynamic part in conscious thought, and it is easy to understand how it can play a dominant part in certain abnormal psychoses."

Morton Prince,
Journal of Abnormal Psychology, Vol. XI, No. 1.

tration of what this can mean, I give the following: A private related to me that he received a bullet wound on the top of his head, which caused him to be completely paralyzed. He felt unable to speak or to give any other expression of life. After lying in this condition for one hour he could recognize that his comrades were leaving that post because of increasing fire, directed toward them from the enemy. He heard one of the men, referring to himself, say, "He is dead, we don't take him." This sudden realization that he was to be left in the jaws of death, gave him such a violent impetus to action, that he overcame his speech paralysis and exclaimed, "No, I'm not dead."

However, in this department, even, suggestion may be found to render valuable aid. It may be made to rank among the extraordinary means or giving the needed impetus.

But to return to hypnotic suggestion, I have found it a speedily effective instrumentality in war cases, in overcoming insomnia. I have found pain also to suddenly disappear under its influence, exactly as in the manner of the After-Image pain described in the previous chapter; and it is evident generally that the symptoms which, appearing in civil life, are amenable to psychic treatment, are equally amenable to this when appearing as manifestations of a psycho-war abnormality.[10] In fact,

[10] Apart from any clinical discussion, there is a historic testimony which appears to be a strong argument in favor of suggestion presiding over individual self-assertion—if we should compare the two elements separately. Ethical teachers have ever since the days of Christ, been contending for spirituality as against morality. These are somewhat vague terms, when used in such significance, but they may be defined as the spiritual man being one who has mounted to a high

[illegible]

[illegible] place of [illegible] generally, upon an occasion of intense [illegible] and the name, man one who has gradually seized the heights of [illegible] and effort. It would appear strongly, from authentic records, that the majority by far of the very signal reformations of character, have been brought about by this impetuous intervention. The theological teacher, after all these centuries, still places in it an unshakable faith. This vital moment has its own theological term, but so far as our research is concerned, it is enough that we think of it as a moment of intense constraint.

Taking such a view, the inference may be that the merit of suggestion as against that of mere individual resolution, has a powerful testimony, and however far our thinking may periodically swing from it, we are for a long time yet likely to return to its support.

There are no doubt among our returned men, hosts of instances of protracted suffering, which might be readily alleviated, if not cured, could they be placed in touch with psychotherapeutic centres. Of these, again, probably a large percentage may for want of such provision, become victims of a lasting disease.

CHAPTER XVI

THE LIFE GROWTH

Walking out one morning at the break of day, I was arrested in my reflections by a hand laid upon my shoulder, and the sound of a familiar voice. The presence was that of my long absent monitor. "I have pursued you that I may point out still further the great mysteries which underlie all being. Follow me to the distant height." With this an unsuspected order rose into view. On the summit of the hill and yet at the foot of a greater height large pools of water rippled in an indolent breeze. Approaching them, I discovered that each of these was a suspended reservoir of water, each fed by a mountain stream which continued to move in a short eddy, as it entered the otherwise stagnant pool. Into each side of the reservoirs from gradually receding embankments, trickled other small streams, but streams which lost their identity and became one with the larger body immediately they touched its edge. The construction at the front which held back the waters was of artificial erection. The nature of its material was of a diversified character. At some points it was tense and hard to seeming impregnability, at others, delicate and malleable, so that I wondered that the waters did not by their own force break through. In front of these waters again, and spreading over the lowering slopes, were artistic

creations. Among these the casual glance caught the outlines of gardens, playgrounds, laboratories, and huge vessels of glass. In front of each suspended reservoir also were men more or less at work. This was the most so in the case of the second. Others were relaxing and stretching themselves indolently upon the grass, and deemed it the whole of their part to effect some criticism upon the operations. "Here at last," said my guide, "waiving the secondary influences of life, you may gather in detail those particular ones which never sleep. These suspended heights of water are the pent-up forces of Nature which make human life,[1] and constitute the particular characteristics of the individual as he enters into the world. The huge barrier which holds back the flow and varying in its density is the impediment which the new-born life imposes in a modified manner upon this great force.

"And the outlets which may be seen, if you would look again, express the manner in which the life-force seeks and finds expression and gives individu-

[1] "Gathered from Nature . . . the force which the organic matter embodies, instead of passing freely onward, is retained and stored up within it, and the structure into which the growing organism is moulded, causes that force, when it is set free, to effect actions which subserve the well-being of the animal. Life is a particular mode of operation of the natural forces and laws. It adds to our interest to feel the subtle links that tie together diverse forms of Nature's energy, to recognize in the sportive youth, or vigorous maturity of bird and beast, tokens of the same powers that make firm the earth beneath their tread, and the cunningest chemistry to the all-embracing, all-purifying air. Each thrilling wave of life flows warm and fresh, from fountains which the sunbeams feed, which roll through every fiber of the solid globe, and spring up glowing from the central fires."

James Hinton, *Life in Nature.*

ality to its possessor.[1] Regard now, the three distinct groups of embankments. These are three phases of unfolding of suspended energy of being. The first are reservoirs with little movement but that of the flow where enters the great stream. Here, the men in whose attention this is held, stand on watch as if guardians rather than workers. This is the dawn of life where its energies are yet embodied in the great primal instincts which have brought up and preserved the race.[2] The second group gives the breaking up of instincts into a multitudinous group of outlets called desires. This is the individual's making at its most important stage, the development of the boy. To it belongs the affirmation and confirmation of these characteristics which shall afterwards give to their possessor identity and comparative worth.

"We are not sure that mankind do yet compre-

[1] *Life supposes a universal principle in Nature, with a limiting power in every particular animal, constantly acting to individualize, and, as it were, figure the former.*

Schelling.

"The *tendency* of the state of consciousness to expend itself in a *psychological* or a physiological act, whether conscious or *unconscious*, is the one simple fact to which are reducible all the *combinations* and all the complexities of the highest will-activity."

Ribot, *Diseases of the Will.*

[2] "The activity of the new-born babe is purely reflex, manifested by such a multiplicity of movements that for a good while its education must consist in suppressing or in checking the greater part of them." Ribot.

The contrast between the inner and the outer experience is much less than it seems. In many cases our emotions are the direct result of a common external cause, and even when they are not thus attached to some present external circumstance, we are able, it is admitted, by the use of language, roughly to compare our individual feelings. And such comparison is

hend the vastness of the influence which is from hence borne upon the whole after-life. Many peculiar mental and physical states, which have attended all the days of the subject, have their origin here. We can only attempt an emphasis of the maxim, "the child is father of the man."

The third group consists of waters that are low, as if they had almost ebbed away. The outlets are feeble and few—evidently the pressure from within is of little account. Here is represented the "lean and slippered" age, which gradually declines to "sans teeth, sans everything."

I was about to seek a full explanation of this wonderful parable—but my instructor interposed with a statement, that one of these three groups, i. e., the second, was tense with interest and significance, and that our morning's meditations, being timed, should therefore turn upon this one alone.

Approaching, for a detailed observation, the object of our contemplation, the proximity revealed to me particularly a variety of percolations which hitherto had been escaping my attention. Through them there was a constant escape of water. Here and there a seepage darkened a disc-like area, and continued to trickle for some distance down the facing beneath. Jets of water were thrown out at other points at an acute angle. Some struck to the right, some to the left, as if not having strength to offer a direct resistance they were deflected from their outward course by some obstruction within their channel. Less signal and ostentatious, were marks which signified reparation. New material told the

continually bringing to light the fact that our highest thoughts and emotions lead us back to our common sense-impressions.

story that past streams had been resisted, and were now, as it were, canceled by the filling which had been artificially lodged in their channel.

Here I was not was exhibited the work of the protectors of youth, the attempt to nullify the tendencies of early life detrimental to its general soundness, but tendencies which, from the general circumstances, had beaten a vigorous path. The seepage breaking through the new material shows how difficult it is to replace the hardness and resistance of the original state, and to negate utterly the influence of the tendency in later life. Often in an unobtrusive way, the subject's past will color his present; his spiritual and bodily qualities, to himself, at least, will suffer from the effects of this past, in the consciousness of many forms of weakness, hard to bear and difficult to overcome.

But the temperament of the subject has much to do with the efficacy of the attempted reparation: and thus close by in the outlined circles, free from humidity and discoloration, we have suggestions of a re-construction, which manifests at least a temporal success. And yet it is possible, in some instances, that some accident will cause the safeguard to break down, and to allow the stream, with more or less energy, to renew its flow. This is not to say that such a thing must necessarily be; for there are cases in which the old and the new are so closely knitted together, that disruption never follows. It is the mere possibility, evidenced by repeated examples, that I would assert. The next feature is the one, perhaps the least observed generally or suspected, i. e., deflected jets spurting to the right

or to the left. They come, as you see, first breaking through an insignificant road at the edge of an original channel that has been refilled. A fissure at their point shows where the wall and the later matter have failed to unite. The obstruction, however, stands in the way of a direct flow, and hence the water, in many streams, juts in varied slants. It is a singular thing, that with some individuals, when a highly excitable stimulus has once entered their early consciousness, that their mind can only with greatest difficulty be persuaded to cease a response. It may be appeased in one direction, but will immediately re-direct itself in another. Perhaps the most clearly marked are the fear and apprehensive stimuli. Once these characteristics are aroused, their course zigzags in the most illusive manner. You think that their occasion has been to the subject entirely explained away, and their further appearance impossible, when suddenly they have been again beheld in a new and most unsuspected channel.

I attempted now to draw my sage away from the area in which he was so interested, and to enquire concerning the third and quieter pools. I only obtained, however, a brief comment, as follows:

"The third object of our vision has little in connection with it that is of consequence. New outlets are being made at intervals, but the majority of them are above the water-mark, and thus give no passage to the forces behind. Thus in life after the desires and inclinations have been fulfilled, there is a stage which follows where contemplations, reflections, and observations enter through the great wall of thought, but somehow the issues of life are left untouched. The soul's exuberance is lowered; the

possions are expended, the senses refuse to urge, and realization awaits the ebb-tide."

Having said these words, he turned his conversation again to the second group, and resumed at the point where he had been interrupted. "Here," said he, "upon this, our observations cannot be too extensive, for at this stage is the die cast. These things you have noticed, the rapidity with which new outlets are being made, the constant activity of the men at work, some breaking through passages, and others checking such as have been made. Of the outlets there are three dimensions: the first presents a few very large openings: for their development one special element stood in favour, i.e., their early origin: this has given an extended period for the wearing of the groove: and, what has been more, the initial stage had behind it all the unexpended forces of the pent-up body. Those first operations were accompanied with a suggestion even of violence. Spectators who looked upon the work have said that none could have apprehended such a flow to be ever stayed or turned back. The duct was made possible by some agency from without, either willed, it may have been, or by an accident; but such was the energy and activity of the currents within, that there needed but the slightest disturbance of the walls to break down resistance; the most gentle touch was like the finger pressure against a boulder balanced upon a pedestal, by which the boulder, attracted by the forces of gravity, is hurled downwards, and, gathering momentum with each bound, is at last dashed to a thousand pieces. In some of the instances indeed so subtle and insignificant was the stimulus that many

bystanders, observing the outflow, would have sworn at the time that there was no outer occasion whatever in effect, but that the waters had by their own pressure alone broken a way through. In fact, it was not until much time had elapsed that any other judgment than this became muted. In a later day keen eyes began to distrust the popular belief, and a careful watch was kept. Results were not long wanting. Many elusive causes were caught in the searchlight. It was seen that shocks occurring within the constitution of the earth were accompanied by changes here. Stray bullets from the firing or rifles in the distance would penetrate the upper structure. Workmen, repairing the foundation, would, by a thoughtless battering, do unmistakable violence. And, most singular of all, wild birds, fluttering against the cement front, and tapping it with their beaks, would leave a mark to be eventually succeeded by a spray of water. There are, however, even to this day, incredulous minds, who refuse to believe in this last statement as being possible, but since a constantly repeated suggestion of cause and effect occurs, it becomes more easy to accept such a statement of the circumstance than to accept any other."

"And what," I enquired, "is the interpretation of all these wonders?"

"This," was the reply, "may be easily perceived. The circumstance is that when any idea, thought, or suggestion is placed before the mind in early years, such is seized upon quickly as an outlet for its energies. This readiness is a thing not dependent upon the merit of the idea, that is, from a point of bad or good, logical or illogical. The thing sug-

gested offers to the life within a direction of attention and activity, and responds to that inner eagerness for pushing out. Of these ideas those which, in particular, first pierce the veil that enshrines the mind, signally secure for themselves against all others a distinct emphasis: this is at least so until a concentrated opposition has been brought against them. For instance, the words, 'example is greater than precept,' are accepted by the world as forming a fundamental moral maxim. But this is only stating the same thing. The eyes of the child are, unless we consider the touch, the first gateway to his mind: through these the world without first translates itself; these translations become transcriptions upon the soul's page, and the more often, after-precept is a weak, impotent agent, as regards either substitution or erasion of this transcription. From the hour that the child is capable of noticing the contents of his environment, he receives a mental imprint from example, situation, and circumstance, and, in so far as each situation is novel, it casts a mould for some attitude, or starts an activity in its footsteps toward a reproduction.

"Even with a merely imaged thing, there is a tendency toward fulfillment in real life. And although much might be spoken right here concerning the inclination of the life to the imitation of an act, the particular significance to our interest is the certainty with which even whole life attitudes will have their creation, having as their origin most trifling and insignificant causes, yet reaching to an infinite extent. Concepts right or wrong, logical or false, form an indomitable part of his being. The child may now be made so timid and superstitious, that he

will dread throughout life, to see the new moon over his left shoulder, or be alone at night. The ready susceptibility and the tendency to heightened creations of the child-mind has been regretfully overlooked by monitors and writers. They have failed to remember that in this period a small lake is a vast sea, that the curved mound is a huge mountain, that the actor is a knight decked with garlands, that every velvet lawn is a paradise, that men and women are fairy kings and queens; that, in fact, the slightest suggestions only are required to agitate their frame with the keenest distress, or with the most ecstatic rapture.[4]

[4] "Every one knows how quickly a child will catch the tones used in the nursery, will repeat the stories, or the songs, the words, the looks, and the motions of those with whom he associates. It is thus that a child is so quickly corrupted and often ruined by associating with other children who have already been corrupted by others. I have seen a little fellow walk the paved street with his mouth filled with oaths and cigars, declaring he did not believe in the Bible. The poor child probably could not read the book of God, but was imitating some poor, depraved apology for a man."

John Todd.

A traveler noticed this love of imitation even in Africa. "Resting one day," says he, "while our oxen were feeding, I remarked a number of children around our wagon, humming a tune, to which they were beating time. Their appearance instantly suggested the idea of an infant school. I communicated my idea to Mr. Read, who had acquired some knowledge of the system. We instantly arranged them, to the number of perhaps fifty, to make the experiment. In the midst of Kaffreland, among some of the most beautiful scenery in the world, I observed the readiness and enthusiasm with which children entered into the spirit of the system, and heard them pronounce the English words which they had never before heard, with all the propriety that might have been expected in an English school, and saw the eagerness with which the parents partook of the delight of the children. I could scarcely believe my own eyes and ears, and could not help reflecting what a mighty influence these schools might have in raising

[illegible]

I have also seen, from [illegible] many schools, that any physical defect [illegible] the engagement of a person, however [illegible], either as master or mistress. I know, for instance, a master who had a cast in his eye, and all the young children squinted; and another who had a club-foot, in imitation of whom all the children limped. Should a teacher stutter or stammer, the young children, from the strength of the imitative power, at a very early age, will do so too. Similar effects will arise from any defects of this kind in mothers, and hence children in such circumstances should not be thus advanced.

freedom to extravagance, and calm reflection to morbidity of temper. Throughout all their years, in such cases, individuals have remained the victims of their distractions and false sentiments, sentiments supposed to be an inherent part of their nature, but in truth the result of improper direction in their childhood."

"Then," I enquired, "would you hold that the young mind exercises no control over itself, but is at the response of suggestion?"

"It is a difficult mattter," was the answer, "to state the exact operation of the mind at every stage, but to treat and guard the child as such a creature of the nature just described is to play the game safely. In the more mature age, there is from the individual's own conception of life's relation, a determining part in the presence of impressions, a yielding and a resistance conducted by discrimination. But it is what he already 'is,' further back, that marks the discrimination, and colors the 'what is to be.' Indeed it is to the child stage that we must turn to behold this construction in the building. Here we have incoming ideas breaking their path into consciousness, and becoming permanent avenues of direction; the mind is, so to speak, now attaining a definite mould; and this mould will exert a profound, if not a controlling influence in the presence of all further presentations of thought and action, imposing judgment and estimate, yielding sentiment and color, accepting and rejecting.

"Nor are the issues at stake to be regarded as limited to the mental constitution; there may arise therefrom a variety of unhealthy physical conditions. Sometimes the disturbance may be of such

violence as to extend to the physical organism, and there break out in the form of some serious derangement. The may be set up as by the maintainment overstrain of mental suspense: this gradually breaks down the tonicity of the vital energies, and long before the undermining is suspected, the process has gone beyond arrest, and the patient beyond recovery. It may be occasioned again by a mentally caused emotional eruption: an organic malady suddenly evolves: its symptoms are most mysteriously intricate, and will yield to no physical treatment: nor can it be directly and effectually readjusted until the elusive first cause be somehow reached and put under restraint.

"Or there may be a malady which is a distinct reproduction of a feature within the environment: this feature, having entered the scope of the patient's notice, has become a deep move within the consciousness, gradually the consciousness of an image has become metamorphosed, and, like some Frankenstein, its skeleton has been garbed with sinew and muscle, symptoms of an actual malady. Many other deteriorations, manifestly physical, could be here tabulated; the group mentioned, however, no doubt serve to illustrate to you characteristic phenomena of human life in its 'physical realm.'"

"And yet one more question," I continued. "Are all these peculiar mental and physical abnormalities of maturity to be ascribed to the period of childhood?"

"Not by any means," I was informed, "but this question, by the way, brings us to the next observation within our vision. Direct your eye a little further and now behold an area where skilled work-

men, with every manner of tool, diligently operate. In turn, ducts are being closed and others artificially opened. This is the realm of youth and maturing manhood. The workers are the agents of the state, of the medical man, the church, and the social organization. As the youth approaches adolescence he is no longer the subject of interest to its immediate guardians only, but also to these numerous orders at work. Although this stage of development is not to be regarded as the most impressionable and delicate, and thus yielding the greatest possibilities, it is the period of society's opportunity to concentrate their many powers, and exercise, as experts, their accumulated skill. The whole of these years should be, and are, regarded as possessing foundation qualities. The beginning of adolescence is fraught with significance. It is the springtime of rebirth, as if some new power had suddenly flooded the life with fresh emotion; a novel stream gathered as it were from the newly melted snows and soft rains are caught in the suspended pool, and as their eddy vibrates to the water's front, once more the barricade is threatened; once more the mental, moral, and physical health of the future is at stake. Nothing is now easier than for the vital energies to break through some isolated channel, holding to this course as the groove enlarges and the forces behind are expended. It is well, that previous to and throughout this stage, the commonwealth, through its many potencies, assumes an oversight. For, although as man-hood is approached, the described adolescent tendency is diminished, the intervening years nevertheless continue to be a formative episode of life's whole story; false concepts may

be more marked, and new attitudes introduced, and striking elements which shall often appear in the constitution of the full-adult life find their germination in this soil. In fact in tracing the comparisons of the impressionability of life's periods—to carry out a full answer to your question, this may be said: that even maturity is not absolutely free from new mental innovations, producing correspondingly novel inner experiences. Provided the stimulus be accordingly more intense a seemingly settled rhythm may be interrupted and a changed bearing assumed. Extraordinary events and agencies have through all history been the occasion of such phenomena. But withal, let it be regarded that in general, unless some drastic interposition prevails, deeper and more profound attitudes linger tenaciously as mental contributions of early accumulations. With an impression in advanced life, all the experiences of a past may be arrayed in its contradiction to defeat its continuity. The vital energies, if still intact, obstructing concentration by dispersing a current of interest through a mass of outlets: whereas the streams of youth, flowing on through the long years, gather events from every side, which become tributary to their volume, ever gorging wider their path, increasing their momentum, and giving them a control over life which nothing but some cataclysm can arrest."

Again I interposed: "But what about the great laws of hereditament—is it not possible that the principles which govern ancestral traits should have a profound significance regarding many of these after-life peculiarities?"

"Certainly so," was the reply, "it is not in my

thought to deny the facts of hereditament. We know that a host of characteristics are transmitted from one generation to another, and very clearly so. Yet there are many features and expressions of life in which hereditament has been emphasized as the origin, to the undue emphasis of individual impressions; for not only have the latter the power to create moulds of the most unique forms, but also to contradict even hereditary qualities, giving them new shapes and propensities.

"Ancestry supplies the working basis, the forces, etc., but what these are to become in life expressions is still a very subtle question. The 'Destiny which shapes our end' is still far from its fulfillment. With every child born into the world, from the time that his lip is first drawn in response to a mother's smile, a multitude of sensations from all that is about him are to play their part in what the future man is to be; they are the magician's wand making thought upon thought to rise into being, and causing an existence to become a self; as one has said:

"As he grows he gathers much,
And learns the use of 'I' and 'me',
And finds 'I am not what I see,
And other than the things I touch.

"So rounds he to a separate mind,
From whence clear memory may begin,
As through the frame that binds him in
His isolation grows defined.

"This 'separateness' or 'self-hood' forms a second groundwork, the mind cosmos, into which the

seeds of destiny fall: and for years to come the self will continue to receive for reproduction the life that is about him. Visions, beautiful or ugly, harmonious or distorted, healthy or polluted, noble or profligate, strong or weak, will each be the germ of a concept reflecting its likeness, and making itself thus a possibility, in a degree greater or less, of actual experience for all time.[5]

"As regards the character of the stimuli, the variety of these referred to as evidenced by the types of outlets are four. The terrestrial shocks occasioning the rents are the violent impulses or instincts which are a part of all human life. Such are they as have been the agencies of self-preservation throughout the history of the species. Some are assertive and aggressive, i. e., the desires, others

[5] "Heredity was not a destiny, but a condition. It was sometimes said that knowledge and surroundings were no help. But what did the letter tell us that had just been read? First, most distinctly, that TORA HAD AN INHERITED WEAKNESS; NEXT, THAT IF MISS HALL (her teacher) HAD GIVEN HER LECTURE FOUR MONTHS EARLIER, TORA, AT ANY RATE, WOULD HAVE BEEN SAVED. So we may well say, 'Help one another' by knowledge and fearless counsel."

Bjornson's *Heritage of the Kurts.*

(*b*) "Much, perhaps too much, is made in these latter days of heredity. . . . A child with a degraded list of ancestors is, say many, in the hopeless grip of an iron law which always tends downwards. To that statement I strongly demur. . . . Thousands of children have passed through my hands during all these years, and I desire to set my seal to the statement that I have never known a case WHERE THE RESCUE WAS ACCOMPLISHED EARLY ENOUGH, AND WHERE THE TRAINING WAS THOROUGH AND CONTINUED SUFFICIENTLY LONG, in which there has occurred a definite reversion to some ancestral type of badness."

Dr. Bernardo.

A common motto runs NULLI IGNOTI CUPIDO. . . . "I desire nothing of which I know nothing."

are inhibitive and defensive, i. e., the fears. Because of the persistence and liberty of these through such a long period of race development, as compared with the very shorter time during which a higher civilization has attempted to curb and discipline them, they are like an untamed lion ever ready to spring from its cage and destroy, at the least swing of the door. In multitudes of instances, their intensity has caused them to break through all barriers, with the result that the energies have been poured out and living has been an unarrested dying.

"The stray bullets which penetrate the embankment are the influences carelessly thrown from the broad highway of men. There are few who think of the far-reaching influence of a word or an act which reaches the consciousness of the immatured mind. Just as the flying missile works, unknown to the gunner, a distant devastation, so also an ill-spoken sentence or an improper act, has, unrealized by the indifferent author, caused within some one a life-long regret. Nor in this field, is indifference always the culpable element; no doubt equally many of these unfortunate instances are the result of ignorance; the actor is sincere in his purpose, but is not aware of the turn which his words and actions might take, and of the susceptibility of his surroundings.

"The unintended crevices resulting from the daily operations of workmen are the mistakes of ill-trained guardianships. In the home, instead of patience, is displayed irritability; the instinct of fear is aroused where the point of contact should be sought and direction be the agent. Where the child is "herded" for a program of instruction a

group of outlets are attempted which are made to correspond to some traditional class regime, rather than to the propensities of particular adaptations of the pupil. In the confusion of streams individuality is lost and efficiency defeated.

"The birds with their soft and elegant plumage, yet with their hard and sharp beak, denote a plausible and popular, but questionable, element in mental training. A method with all the sanction of custom, but open to the criticism of any tradition which has not been investigated. That element is to regard the halo of colour which the past may have painted about any precept or example of conduct, rather than to scrutinize the tendency and bearing of the suggestion itself, rendered necessary by its inherent character. If some tradition, school, or cult have adopted some individual career or event to be detailed to the young kindergarten, that adoption is enough. The standard of action, even though very inferior, will cause no scruple, for reposing in the magnanimity of the fates, the latter will here for once specially interpose to break down the laws of suggestion, and men will gather 'figs from thorns, and grapes from thistles.' In many instances, these inferior examples are used under the sanction of teaching elevated truths; and hence, some of the religious schools are in this phase, notable transgressors. They may suppose themselves to be setting forth some exalted ideal, ignorant of the fact that, unless the mind bias has been framed, the ideal really imparted is the reproduction or copy only of the manner of being or action set forth in the detailed incident in hand. The blunder is, of course, a simple one. It is to overlook the fact, that the child's

manner of exercise is not to theorize, but to imitate; give him your type, and you decree his following. There is no field in mental training in which there is greater need of reform than here; for in spite of traditional dreams, one principle must always obtain —present your God through the picture of a marred life, and you have a marred God; present your moral standard by pictures streaked with the black lines of corruption, and you advocate a corrupt morality; establish your health concepts in an environment of physical deformity and abnormality, and you confirm deformed and abnormal concepts." At this point I recalled an oft-repeated contention:

"But tell me," I demanded, "is it not urged that a boy should grow up knowing every side of life?"

"True," was the answer, "it is thus contended; and with the contention I am not here offering any quarrel; I am only saying—declare a knowledge, and create a tendency. There are questions that I might raise if I should choose so to do. I might ask—does the good of the knowledge outbalance the ill of the tendency; does the knowledge of revenge compensate for the unbridled passion; does the knowledge of alcohol's fascination compensate for the enfeebled will; does the knowledge of ancestral maladies compensate for the obsessed and terror-stricken mind; does the premature vision of disease compensate for the physical deformity; does the knowledge of bloodshed compensate for the readiness to destroy? If any one wish to answer these questions in the affirmative, let it be his pleasure so to do, and let him present to his pupil for his life's instruction the characters of the world, ancient or modern, who bear these marks. As to me,

CHAPTER XVII

FINDING LIFE'S BEST

Life's aspects vary according to the angle from which it is viewed. We can easily suppose that the plane of human existence, as observed from an aerial height, must always lose much of its ostentation; that as towns and cities, hills and mountains dwindle to anthills, and men become mere specks to the vision, there can be little suggestion of importance to the rôle of the individual being. But, on another hand, judging human worth from the concept of the mother and child, pondering the marvel of the attributes there in force, gathering the love and the ambition—the apprehensions and the fears—we are touched with an overwhelming sense of beauty, greatness, and dignity, which transforms for us the creature into a veritable world.

Yet here a tragedy which cannot be overlooked is presented. The larger the life, the greater becomes its burden; the more tender the soul, the more acute its pain. Who, so much as the great souls, look out with flooding eyes upon the world's pain! What mother, like she who has loved to an utter abandon, knows grief over the wayward son. It would appear that for every gift which Nature bestows, she demands a compensation. We count our joys by our sorrows; our conquests by our struggles; our rests by our toils. Never was the worth while, so to speak,

of life, more in the crucible than it is to-day; and never were men more at a loss to offer a solution. One, leaning over a casket, despairingly wails, "Who knows!" Another, poisoned by broken trysts, bitterly moans, "Why know!" A third, one of our modern scientists, would maintain that if life be of value, it is to be found in the promise of a hereafter, in a land of the Beyond, where the buds of hope break forth into flower, where mysterious complications are unravelled, and where a cloudless sun disperses broadcast the blinding mists.

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of life, more in the crucible than it is to-day; and never were men more at a loss to offer a solution. One, leaning over a casket, despairingly wails, "Who knows!" Another, poisoned by broken trysts, bitterly moans, "Why know!" A third, one of our modern scientists, would maintain that if life be of value, it is to be found in the promise of a hereafter, in a land of the Beyond, where the buds of hope break forth into flower, where mysterious complications are unravelled, and where a cloudless sun disperses broadcast the blinding mists.

Thus we philosophize, and still with all there remains confronting us one basic fact—there is something about the game, either as a present possession, or promising a future fulfilment, which holds us in its fascination; to the question: "Is life worth living?" we decline an answer at least in the negative; our sentiments are a web woven of so many relations, that we refuse to be dissociated from the great scheme of things. "There are," says Pasteur, "two men in each of us; the scientist, he who starts with a clear field and desires to rise to a knowledge of Nature through observation, experiment, and reasoning; and the man of sentiment, the man of belief, the man who mourns his dead children, and who cannot, alas! prove that he will see them again, but believes that he will, and lives in that hope."

Likewise we may speak of two natures within us which take stock of life's experience. There is one which weighs pros and cons, which asks, whether in this world there be more smiles than tears, more roses than thorns. There is another nature with perhaps a subtler logic, a logic of instincts, and aspirations and feelings, one which refuses to query:

one which will listen to but one verdict—the judgment that life is finally good, and cannot be otherwise.

Let us then make some examination of the contents of human experience, thereby seeking to discover what justification there may be for these instinctive sentiments. The first glimpse of life is in general, we concede, accompanied by a halo of grandeur. Dewy youth, young and fresh, peering down the vista of the days to be, beholds the world a veritable paradise. Flowers of many hues, velvet and embroider its path. Its valleys, clothed with swaying corn, sing to the zepher breeze; its mountains, a framework of noble architecture, are the imagination's playground of paintings and legend.

But how often the same eye, grown dim with age, gazing back through misty haze of time, looks upon a battlefield over which have stumbled retiring armies of men; here are broken cannon; there, wreckage of burnt and broken timber; a half-column where once stood a broad archway; a blackened heap, where once glowed the fires and affection of gladness; and everywhere the desolate covering of moss and creeping ivy.

O little feet! that such long years
Must wander on through hopes and fears,
  Must ache and bleed beneath your load;
I, nearer to the wayside inn
Where toil shall cease and rest begin,
  Am weary, thinking of your road!

O little hearts! that throb and beat
With such impatient, feverish heat,
  Such limitless and strong desires;

Mine that so long has glowed and burned,
With passions into ashes turned
Now covers and conceals its fires.

Nor yet can we say that the shadow is always deferred until maturity be reached. How pathetic the story of little Esther, in *Bleak House.*

I was brought up, from my earliest remembrance, by my godmother. She was a good, good woman! She went to church three times every Sunday, and to morning prayers on Wednesdays and Saturdays, and to lectures whenever there were lectures; and never missed. She was handsome; and if she had ever smiled, would have been, I used to think, like an angel—but she never smiled. She was always grave, and strict. She was so very good herself, I thought, that the badness of other people made her frown all her life. . . .

. . . It was my birthday. There were holidays at school on other birthdays—none on mine. There were rejoicings at home on other birthdays, as I knew from what I heard the girls relate to one another—there were none on mine. My birthday was the most melancholy day at home, in the whole year.

Dinner was over, and my godmother and I were sitting at the table before the fire. I happened to look timidly up from my stitching, across the table, and I saw in her face, looking gloomily at me, "It would have been far better, little Esther, that you had had no birthday."

I broke out crying and sobbing, and I said, "Oh, dear godmother, tell me, pray do tell me, did mamma die on my birthday?"

"No," she returned. "Ask me no more, child!"

"Oh, pray do tell me something of her. Do now, at last, dear godmother, if you please! What did I do to her? How did I lose her? Why am I so different from other children, and why is it my fault, dear god-

mother? No, no, no, don't go away. Oh, speak to me!"

I was in a kind of fright beyond my grief; and I caught hold of her dress, and was kneeling to her. She had been saying all the while, "Let me go!" But now she stood still.

Her darkened face had such power over me, that it stopped me in the midst of my vehemence. I put up my trembling little hand to clasp hers, or to beg her pardon with what earnestness I might, but withdrew it as she looked at me, and laid it on my fluttering heart. She raised me, sat in her chair, and standing me before her, said slowly, in a cold, low voice—I see her knitted brow, and pointed finger:

. . . "For yourself, unfortunate girl, orphaned from the first of these anniversaries, pray daily that the sins of others be not visited upon your head, according to what is written. Forget your mother, and leave all other people to forget her who will do her unhappy child that greatest kindness. Now, go!" . . .

I went up to my room, and crept to bed, and laid my doll's cheek against mine wet with tears; and holding that solitary friend upon my bosom, cried myself to sleep. Imperfect as my understanding of my sorrow was, I knew that I had brought no joy, at any time, to anybody's heart, and that I was to no one upon earth, what Dolly was to me.

Bunyan, in his *Pilgrim's Progress*, gives the following narrative of Christian and Hopeful:

Now I beheld in my dream, that they had not journeyed far, but the river and the way for a time parted, at which they were not a little sorry. . . . Now the way from the river was rough, and their feet tender by reason of their travels; so, the souls of the pilgrims were much discouraged because of the way. Now, a little before them, there was on the left hand of the road a

meadow, and a stile to go over into it, and that meadow is called Bypath Meadow. Then said Christian to his fellow, If this meadow lieth along by our wayside, let us go over into it. Then he went to the stile to see, and behold, a path lay along by the way on the other side of the fence. It is according to my wish, said Christian; here is the easiest going; come, good Hopeful, and let us go over.

When they were gone over, and were got into the path, they found it very easy for their feet; and they, looking before them, espied a man walking as they did, and his name was Vain-Confidence; so they called after him, and asked whither that way led. He said, To the celestial Gate. So they followed, and he went before them. But behold, the night came on, and it grew very dark; so they that were behind lost sight of him that went before.

He, therefore, that went before (Vain-Confidence, by name), not seeing the way before him, fell into a deep pit, which was on purpose there made, by the prince of these grounds, to catch vain-glorious fools withal, and was dashed to pieces in his fall.

Now, Christian and his fellow heard him fall. So they called to know the matter, but there was none to answer, only they heard a groaning. Then said Hopeful, Where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way; and now it began to rain, and thunder, and lighten, in a most dreadful manner, and the water rose amain.

And in the journey which proceeds through life, it is well to regard that we do not travel far, before the ways part. As these do so, new sounds vibrate in our ears. The rippling music of the laughing stream has become a rousing martial lay; suddenly we are each, one of a vast army, keeping step with bugle and drum, ascending a giddy steep where fight

we must, for already the enemy's hosts stand marshaled upon a dim and bleak horizon. To the right and the left we see the foot-prints of the faint-hearted: the frail creatures who have been terrorized with the issue, who have sought refuge in an easy resistance. But the sinister marks upon the sand lead our eyes to a cloud-enveloped abyss, and from the dismal depths beneath we hear the desolate wail of despair and death.

Hither, then, reflection brings us. Having beheld the odds, we realize unremittingly what the great question really is. It is whether to fight or not to fight; whether to endure or not to endure; whether to resolve on grit and patience to the last, or to break faith with those voices that beckon us ever upward.

Near my childhood's home runs a swift river; in the river is a huge waterfall; as the water dashes over the cataract, it turns a massive wheel; that wheel in turn sets up in revolution the wheels of an electric plant, and the output of that plant becomes the light of a great city, where through the dark night it sends out its dazzling shafts of white, and amid drizzling rain hangs the streets with twin threads of electric opals.

The question comes to us—upon you and me, life pours down as a surging stream. Shall we yield ourselves helplessly to its mercy, allow it to swing us with its current—dash us against the rocks, and finally throw us, faint and beaten, upon the shore? Or shall we be like the wheel—our bearings firm, our wills resolute—each event as it volleys down upon us, but stirring us to a greater activity, urging us to a noble service, stimulating, energizing, purifying, and mellowing our hearts, that we may be in all

truth light to the blind, strength to the weak, and recourse for the sorrowing; and thus to learn what happiness shall be fulfilled, and what life returned for that which was lost?

Or our earthly lot may be viewed in the simile of the operation of the orchestral organ. The savage approaches that grand instrument with the faintest appreciation of its possibilities. At random he draws forth its stops. Without the patience to study its secret he brings down his hands with a wild crash upon its keys, and the world about him is disturbed with the jangle of discordant notes. In such an indifferent spirit we may approach that great thing called Being. We may sit down before it, and draw out its stops at random, and because we have not the patience to study its secret, bring down our hands with a wild irritable clash upon the keys, and fill the world about us with jangling discords.

Or, on the other hand, it is given us, if we choose, to recognize that for once in the great procession of the ages what we can do with this magnificent mechanism—the opportunity of learning life's inner meaning, its dulcet mingling of harmonies, its tender tones, and so to touch its keys with the master-hand of patience, courage and skill, that for us, jar and discord shall lose their place, and life, death, and that vast forever be one grand sweet song.

And this may be. I think of Marie Bashkirtseff writing, "In this depression and dreadful uninterrupted suffering, I don't condemn life. On the contrary, I like it and find it good. Can you believe it? I find everything good and pleasant, even my tears, my grief. I enjoy weeping, I enjoy despair. I enjoy being exasperated and sad. I feel as if these

[illegible] many diversions, and I love life in spite of them all. I cry, I grieve, and at the same time I am peaceful—for exactly that—I know not how to explain it. My soul weeps and cries, but something inside of me which is above me is glad of it all."[1] Of Joan Waterman traveling on a mission to the Indians, the solitude and thick night of a forest, with the rain falling heavily, he writes with no fire, under the protection of a tree, and spending the time in a "sweet meditation on the love of God."

I have sat in a humble cottage, in a window where a profusion of flowers lifted their faces to the sun's light. There I have listened to a saintly-haired woman, as she related the story of her life's struggle. And I have said within myself—Brave little mother, your wan face resting upon a worn hand, your eyes blurred with tears, but brilliant with the smile of triumph, as they gaze backward through the mists of the long years. Because you have sounded the very depths of being, because you have been courageous and patient, now nothing can crush you. Even sorrow has forgotten her sullen drapery, robing herself in the shining garments of an angel, and in her very hands earth's gold has become dross.

> I have known sorrow, therefore I
> May laugh with you, O friend, more merrily,
> Than those who never sorrowed upon earth
> And know not laughter's worth.[2]

I would never hold age to be regarded as necessarily casting a dismal retrospect from a dark and

[1] Journal de Marie Bishkirtseff.
[2] Theodosia Harrison.

gloomy castle. What serenity, what beauty, what loveliness may accrue from the enriching of the years —the ripening and swelling, says George Macdonald, of the fresh life within that withers and bursts the husks. Cicero has told us that "The harvest of age is the recollection and abundance of blessings previously secured." And Nature has framed a happy provision that the brighter memories of experience are especially stored for the meditations of age. The voyage of life resembles the departure of a vessel from its harbor. The scenes which first sink into oblivion are the shapeless and low-roofed tenements; those which tarry long in the vision are the glittering spires, brothers of the sun and of the stars. I have read of a cathedral dome so elaborately constructed that to any human ear within its interior, it is impossible to hear any but the sweetest music; whatever discordant strain may enter its lofty space, there it is gathered into unique harmonies. And so with the perfect orb of age, through the dull mist of years, the sobs of the old earth cease their sombre vibrations, while celestial music soothes and satiates the soul.

Oh, what a glory doth this world put on
To him, who, with a fervent heart, goes forth,
Under the bright and glorious sky, and looks
On duties well-performed and days well-spent!
For him the wind, aye, and the yellow leaves,
Shall have a voice and give him eloquent teachings,
He shall so hear the solemn hymn that death
Has lifted up for all, that he shall go
To his long resting-place without a tear.[3]

[3] H. W. Longfellow.

Let me give the sum of it all in the words of Bunsen.

We are sent into the world to learn to know, to do our life of work, to contribute our quota to the whole. We shall not have learned to know or love our work properly, until we have found out how to use ourselves up entirely in that universal life. Love ourselves in its highest sense, as its final aim.

How majestic the words of Manning in the moment when physical extinction compelled him to desist from his arduous toils. At a time when no one beheld grief lay heavily upon the hearts of his friends, his words were, "It is indeed forbidden me to write or speak, but not to aspire and be. To live content with small means: to seek elegance rather than luxury, and refinement rather than fashion: to be worthy, not respectable: and wealthy, not rich: to do all cheerfully, bear all bravely: to listen to stars and birds, to babes and sages, with an open heart: to study hard, think quietly, act frankly, talk gaily, await occasions, hurry never—in a word, to let the spiritual, unbidden and unconscious, grow up through the common—this is to be my symphony."

To have engaged with life in such a spirit can never have failed to have found in it the worth while: its possessor rides triumphant over every element and breathes the glad air of the delectable mountains.

I like the man who faces what he must
With step triumphant and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unfaltering trust

That God is God; that somehow, true and just
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp; better, with love, a crust
Than living in dishonor; envies not,
Nor loses faith in man; but does his best
Nor ever mourns over his humbler lot,
But with a smile and words of hope, gives zest
To every toiler; he alone is great,
Who, by a life heroic, conquers fate.[4]

[4] Sarah B. Bolton.